LETTERS

ON

Several Subjects,

By the late Pious

Dr. *HENRY MORE.*

WITH

Several other Letters.

To which is added, by the Publisher,

Two LETTERS, one to the Reverend Dr. *SHERLOCK*, Dean of St. *Paul's*; and the other to the Reverend Mr. *BENTLEY*.

With other Discourses.

Publish'd by the Reverend Mr. *E. Elys.*

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THE
Epiſtle Dedidatory
TO
Sir *Thomas Pope Blunt*, Baronet.

Honoured SIR,

PRAISE given to the Deſcendants of Hero's, is due more to the *Spring*, (generaly ſpeaking) than to the *Stream*, whilſt Perſonal Merits challenge it as their own Right: But 'tis your Due, Sir, on both Accounts, for the Honour of your Family, and your own Glory in the Republic of Letters, is known to the whole World. The ſmall REMAINS therefore of the Learned Dr. *Henry More*,

More, cannot meet with a fitter Patron, than the Learned Sir *Thomas Pope Blunt*. The Brave and the Learned Sympathize with each other, ſo that you cannot be unwilling to be the Living Protector of our Dead Hero. 'Tis confeſs'd, that theſe Letters of his are not ſo Accurate and Excellent as his more Elaborate Works; but then it muſt be remember'd, that they are Private, and Familiar Letters to his Friend, the Reverend Mr. *Elys*, and therefore only deſign'd eaſily to expreſs his Thoughts upon ſuch Occurrences as occaſion'd their Writing; his Love for the Reverend Divine they are directed to, and a Vein of Piety runs through 'em: and 'tis not improbable that the Doctor did not think they wou'd ever have been Publiſh'd. But his Friend, being highly ſenſible of the pub-

public Merit of the Doctor, reaſonably ſuppos'd that any thing of ſo great a Man wou'd be acceptable to his Friends and Admirers; that is, to all the Learn'd, who cannot but admire him with *Deſcartes*; who in one of his Letters to him, declares, he never Converſt with any Man with greater Satisfaction. If we cut all away from the Letters of *Cicero* and *Pliny*, that is not extraordinary, their number wou'd be much leſſen'd: by which we find how well ſatisfy'd the World is with any Thought or Word of a Great Man. But I'm ſenſible, Sir, this Apology for Dr. *More*'s LETTERS will be judg'd very ſuperfluous; and therefore I'll not enlarge the Impertinence on the account of the other Familiar Letters of this ſmall Volume, the Names of the Great Men who wrote 'em, will more than juſtifie

fie 'em. And as for those Controversial Letters, written by the Reverend Mr. *Elys*, you'll grant, I'm sure, that they prove their Author both a Learned and a Pious Man; Qualities that will recommend his Performances better to your Protection, than what I can say, who have no share in the Present I make you, but the Propriety in the Copy, given by my Friend Mr. *Elys*; and the Value I have for the Author's concern'd in it, because I cou'd not hope any thing of my own wou'd be so worthy of your Patronage, who are so Celebrated and so Learned a Critic, as your Works demonstrate. And this gains you the Esteem, whilst your Generous Affability purchases the love of all Men, as well as of,

Sir, your Humble and Obedient Servant.

LETTERS

On ſeveral SUBJECTS,

By the late Pious

Dr. *HENRY MORE.*

SIR,

YOUR very kind, and elegant Latine Letter, together with your pious and well-ſtated *Theſis*, touching the extent of Grace and Salvation, I receiv'd by Mr. *D.* — a good while ago. You'll excuſe my ſo long delay of returning you thanks for that undeſerved reſpect you have done me in them both: For my hands being ſo full of buſineſs, and being of opinion, they might require a longer and more ample Anſwer than I find now fit to undertake, made me defer my writing till now. For

as for your *Theſis*, truly I think that you have hit the mark therein, and have as perſpicuouſly as briefly coined the Truth thereof; tho it may be, I may be thought no competent Judge, who my ſelf have publickly declar'd, That beſides the *Elect in a Calviniſtical ſenſe*, there be others alſo in a capacity of Salvation, of whom, ſome I believe, obtain it, others fall ſhort of it, through their own fault. As for my part, I think you have made a judicious choice of the Character of ſuch, *viz.* They that believe that the Goſpel of Chriſt is true. For God has put into their hands ſuch a Talent, and is ſo ready to aſſiſt his own deſign, if they be not wanting to themſelves, that I do not doubt but the work of Salvation may go on in them alſo, and take effect, tho they be not abſolutely, and irreſiſtibly determin'd thereto.

This is all that I think requiſite to return touching your *Theſis*, and to your extreamly kind and complemental Letter, only that I am

S I R,

C. C. C. December 10. 67.

Your really Affectionate Friend and Servant,
Hen. More.

S I R,

I Have receiv'd yours of *May* 3*d.* 1668. but no other Letter before it ſince mine to you. I am glad that any things of mine do

do you any ſervice or pleaſure, and moſt of all that thoſe that tend to the Sanctification of the Soul in the Body. If we hold that ſuch a Soul when ſhe is out of the Body, or that Body is dead, is in a ſtate of Happineſs, and Joy; it is very indifferent to me what people think of the Modes and Circumſtances thereof. That you keep ſo ſincere a Conſcience as you deſcribe; it is a conſtant Feaſt in the midſt of any bitterneſſes from without. Your free and ſincere acknowledging of whatever Good you meet with, is a right Dove-like temper in you, but your defying of the contrary, becauſe it may needleſly provoke, may have leſs of the Serpent in it, than is lawful, or, it may be than commanded. Our Saviour joyns both. And it's pity that ſo kind a heart ſhould expoſe it ſelf to any needleſs troubles: I am heartily ſorry to hear you are ſubject to *Apoplectical Diſtempers*. Obſerve a conſtant care in Diet for Meats and Drinks, as to quantity and quality, that they be moderate, and a guard upon your ſelf, That you be not too much tranſported in mind, which inflames the Spirits, and ſpends them, and ſo makes Nature ſubject to flag, and makes the Principles of Life vapid: This caution I conceive, is as material as can come from one that is no Phyſitian. There was a good generous Chriſtian Strain in the Verſes at the end of your Letter; and there was another ſuch chain of Verſes, which Mr. *D.*—— ſent to me as from you, which

was very good. For both which I thank you, and remain

C. C. C. *May* 9*th.* 1668. *Your Affectionate Friend to serve you*

Hen. More.

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*

DEO OPT. MAX. 1666.

1.

THe Paths thou leadſt me in are thoſe,
Which few, or none have trod before;
But though they are beſet with Woes,
I'll ne're go back, I'll ne're deplore.

2.

But chearfully I'll walk alone,
And trample on the World's proud Head:
He wants not a Companion,
Whom, GOD, the ſureſt Guide, doth lead.

SIR,

SINCE I receiv'd yours, I have been ſo unexpectedly buſy, that I have not had the opportunity before now to write an Anſwer. And I am even now upon a Journy, and ſomething ſtreighten'd in time; but ſo much I muſt take, as to ſignifie to you, how ſenſible I am of your Affection to my ſelf; tho I have had no occaſion to oblige you,

you, but that which is the main, to congratulate you, for that Grace of God which he has ſhew'd you, in bringing you into ſo lively a ſenſe of the beſt things. There is nothing better than what you drive at in both your *Greek* and *Engliſh* Poetry. Love or Charity, joyned with Humility, is the moſt heavenly Diſpoſition that the Soul of Man is capable of: and the ſecond, as it will ballaſt the firſt well, and prevent all the danger of over-much Rapturouſneſs, ſo it will direct the efficacy thereof to all uſeful ſervices towards Mankind, and eſpecially ſuch as are incumbent upon any Duty of Place, or Calling. *Peter, loveſt thou me? feed my Sheep*, &c. Which makes me conceive that Flock happy, that have for their Paſtor ſo excellent a Soul, ſo invigorated with that which muſt needs ſtir up all men to do their utmoſt for the Salvation of others, and to ſerve them in whatever good they can. I am abruptly taken off by company, and have only time enough to tell you, That it is thought that one Mr. *Hallywell*, once Fellow of our Colledge, is the Author of *Deus Juſtificatus*.

This is all for the preſent, but that I am

Your Affectionate Friend
and Servant,

Hen. More.

SIR,

I receiv'd yours a week or two ago, tho I have had no time till now, to ſignifie ſo much to you. The laſt time I wrote to you, I wrote alſo to Mr. *D.*——— but I have heard nothing ſince from him: I wiſh he be well. I ſuperſcrib'd my Letter as heretofore. It's pretty you ſhould light on a *Tetraſtick* in *Greg. Nazianzen*, ſo like my Ἀσθένια: which upon receiving your Tranſlation of my Εὐσθένια, without Tranſlating that, I one morning turn'd into *Engliſh* thus, as near as I could.

Nor whence, nor who I am, poor wretch, know I:
Nor, O the blindneſs! whither I ſhall go;
But in the crooked Claws of Grief I lye,
And live (I think) thus tugged to, and fro.
Waking, and Dreams all one. O Father! I own
Tis rare, we Mortals live i'th Clouds like Thee.
Lyes, Toyes, or ſome bid Fate us fix, or move:
All elſe being dark what's Life, I only ſee.

Your Youthful Poetical Fire, you ſee, tranſfuſes a little warmth into my old Blood. Your Tranſlation, both *Latin* and *Engliſh*, is very well; and indeed, your divine Solitude is Excellent. Theſe Expreſſions, as they are the Emanations, and tranſient Effluxes of a living Fountain in a man, are both the effects and evidence of that divine happineſs the Soul is capable of, even in this Life. I am ſomething ſolicitous that I hear nothing from Mr. *D.* — that he ſhould not be well. When you

you write to him, I pray you tell him, That I writ to him the last time I wrote to you, and send me word of his Health. I am

C. C. C. *Feb.* 12. *Yours Affectionately*
Hen. More.

Greg. Naz. Περὶ τῆς Ἀνθρωπίνης.

Φύσεως.

Τίς γενόμην, τίς δ' εἰμι, τίδ' ἔσομαι, οὐ σάφαοῖδα:
Οὐδὲ μὲ ὅστις ἐμοῦ πλειότερος σοφίην.
Ἀλλ' αὖ τὸς νεφέλη κεκαλυμμένος ἔνθα καὶ ἔνθα,
Πλάξομαι οὐδὲν ἔχων οὐδ' ὄναρ ὧν ποθέω.

Quis priùs ipse fui, quis sum, quis eroq; nec ipse
Novi, nec sophiæ me quoq; laude prior.
Sed vagor huc illuc caligine tectus opaca,
Nil horum, quæ mens nostra requirit habens.

Ἀπορία.

Οὐκ ἔγνων πόθεν εἰμὶ ὁ δύσμορος, οὐδὲ τίς εἰμι,
Ὦ τῆς ἀφροσύνης, οὐδὲ πῇ ἐρχόμενος.
Ἀλλ' ὀδύνης τε, γόου τε πολυγναμπτοῖς ὀνύχεσσι,
Ζώω, ἔμοιγε δοκεῖ, πανταχοῖ ἑλκόμενος.
Ἴσα ἐγρηγόρσεις, καὶ ὀνείρατα, ὦ πάτερ ὦξεῦ,
Ὡς σεμνὸν, χ' ἡμῶς ζώομεν ἐν νεφέλαις.
Ψεύδεα, φαντασίη, κενότης, τερετίσματ' ἀνάγκη,
Υ' ἄλλα μὲ ἀγνώσας, τὸ βίον οἶδα μονον.

Unde huc adveni, vel quò Miser ipse recedam,
Vel quis sim, diris tenebris mens obsita nescit.

Huc illuc Agitant vario fata horrida motu:
In vivis remanens vix possim cernere vitam.
Somnio sic Vigilans. O Jupeter! O Pater! Euge!
Sunt etiam Nebulæ nobis Habitacula! Nugas,
Falsiloquos homines, & inania nomina rerum,
Hæc solùm in Vitâ memini vidisse misellâ.

I know not whence I came, nor what I am,
(O wretched blindness!) nor to what I tend,
But scratch't, and torn with Sorrow, Pain, and Shame,
I seem to live; a thousand woes me rend.
My *waking thoughts* are *Dreams*. O Father *Jove*
How brave is this! ev'n we live in the *clouds!*
Lyes, Fancies, Cheats, their strength in us do prove,
But all good things the Night of Error shrouds.

Εὐπορία.

Οὐρανόθεν γέγονα παροθρὼν, Θεοῦ ἄμβροτος ἀκτὶς,
Κ' ὦ τῆς εὐφροσύνης, πρὸς Θεὸν εἰμι σάλιν.
Νῦνδετ' Ἔρως με πτέροισι θεόσσυτος ἐξυπερείδει,
Ζῶδ' ἐπ' ἀληθείᾳ, πάντοτε τερπομενος.
Νὺξ ἀπέβη μ' ὄναρτε, Πατὴρ θεοκέος αὐγῆς,
Ἀΐδιον χ' ἡμῶς ἀμφικάλυψε φάος.
Πίστις, καὶ σοφιν, θεόσης, χαρὰ, εὔπασος ἀλκὶ,
Ταῦτα ζωὴ, ἄδης τἄλλα, καὶ εὐδενία.

Luminis Æterni Radius de Culmine Cœli,
Elapsus Cœlum (quanta hæc sunt gaudia!) Spiro.
Flammigeris Alis rapidè me tollit in Altum,
Sanctus amor: verâq; animus Bonitate potitur.

Vanida

Vanida diffugiunt cum triſti Somnia Nocte,
Et circumvolvit nos lux ſuper Æthera fulgens.
Alma Fides, Sapiens, Fortis, Divina Voluptas;
Vita eſt: ſed reliquis, Quantum eſt in rebus inane.

NOX & tenebræ, & nubila,
Confuſa mundi, & turbida,
LUX intrat, albeſcit Polus,
CHRISTUS venit, diſcedite.
Prudentius Hymn. Mat.

Beam of eternal Light, from Heav'n I came;
And (O the pleaſure!) unto Heaven I go:
Now Love infolds me in its Tow'ring Flame,
I truly live, my thoughts with joy o're-flow.
Farewell to *Night* and *Dreams*. Th'eternal Sun
Doth us ſurround; true uncreated Light:
Faith, Wiſdom, Joy and Strength, our Race to run,
Is Life: but all things elſe are Death, and Night.

DIVINE SOLITUDE.

1.

BLeſt Solitude! in thee I found
The only way to cure the Wound
Of my perplexed Heart.
Here I eſcap'd the Worlds loud Noiſe
That drowns our Bleſſed Saviours Voice,
And makes him to depart.

2.

2.

Whilst thus retir'd, I do attend
Toth' Words of my Eternal FRIEND,
How my Heart leaps for Joy!
Love and Rejoyce, *says he*; *but know,*
There's no such thing as Joy below,
The Pleasures there destroy.

3.

If thou wilt Creatures love, be sure
Thou keep thy heart in me secure:
Know that I'm ALL IN ALL.
Then whatsoe're those Creatures prove,
Thou never shalt repent thy Love;
Thy Hopes shall never fall.

4.

Thou shalt still have thy Hearts desire,
And sit down by th' ETERNAL FIRE,
When e're thy Heart grows cold.
But when I see a Friends deep Grief,
I'm griev'd methinks beyond Relief;
This Grief no Words unfold.

5.

If thy griev'd Friend will love, says He,
In dark Affliction he shall see
The neareſt way to Bliſs.
But if he mind the Worlds fond Toys,
And take the Sport of Apes for Joys;
He's not thine, thou'rt not his.

6.

6.

And thus we talk, my LORD, and I:
So do I live above the Skye,
Though here I move and breath.
And when this Vapours *gone, I shall*
Enjoy to'th full my ALL IN ALL,
Not Die, but conquer Death.

SIR,

SInce my laſt to you, I have receiv'd four Letters, and a Book from you ——

The other next to this, mentions the *Divine Dialogues*, and takes occaſion from thoſe plain *Hymns* at the end of the *Dialogues* to fly aloft into an higher ſtrain of Poetry. I wiſh that Book may have ſo good effect as your *Muſe* Prognoſticates. Your kind Letter dated in *December*, again mentions the *Divine Dialogues*, and does more confidently challenge me for the Author of them, than the former. And indeed, I am ſo generally ſuſpected, that I am fain to let it be ſo. I am glad they have ſo much gratified you in the reading; the three firſt Dialogues are more univerſally accepted, but the two laſt bear too much upon Prophecies, which are not according to the guſt and mode of this preſent Age. Whereas notwithſtanding, they that complain of the uncertainty and obſcurity of that Subject, are too ordinarily drawn to give aſſent to ſuch things as have

have not any thing near the like coherence or evidence. But every Creature will go in its own Tract. Your Reflections upon Humility and Rapture, are very uſeful and judicious. And he that improves his ſincerity to the utmoſt will find his way through all without a Monitor. I am glad you are ſo well ſatisfied with the Diſcourſe of the grounds of Faith. I muſt confeſs, it ſeems to my ſelf firm, and ſolid.——————— I ſuppoſe you receiv'd mine, wherein I gave you an account of the Author of *Deus Juſtificatus*. No more for the preſent, but that I am,

Dear SIR,

Your Affectionate Friend to ſerve you,

Hen. More.

SIR,

I Receiv'd yours of *Jan.* 9. a pretty while ago, but had not leaſure to return Anſwer till now ——————— in ſuch caſes it is moſt rational to reſt in the determination of Providence, and to keep a mans Affections free from all things, and knit them only to that ONE, whoſe due they are, That what a mans Arm is to his Body, that his whole Soul and all the Powers thereof may be to the Sovereign Good, inſeparably united thereto by a kind of σύμφυσις, as the Arm is to the Body, that not enduring to be disjoyned from the Body, will let its hold go from any

any thing rather than endure that Peril and Pain. So whatever we lay hold on by our Affections in the things of this World, we are ever to be free in that graſp, and not let them grow to the Object, but be in a readineſs to let go, and keep our own liberty entire for the only ſervice of the Sovereign Good: And in good earneſt to endeavour to die to all things of this world, and the allurements thereof, and to ſeek our ſatisfaction in that One that is above all, and affords more pleaſure than all the things of this world. But if a man be not fully Maſter of his Body and Complexion, it is impoſſible but it will ſhew him many a ſlim Trick: For ſo far forth as we are ſubject to the ſuggeſtions of the Body, we are captivated in Fate and Ignorance, and muſt be expoſed to the Impoſtures and Mockeries of this vain World, and fall ſo far ſhort of the deſirable liberty of the Sons of God. Wherefore diſcreet Devotion, and accurate and continued Temperance is neceſſary to all ſuch as have a deſire to avoid theſe Snares. I am glad the *Divine Dialogues* prov'd ſo ſeaſonable and ſerviceable to you. It was a pretty Curioſity betwixt you and Mr. *Baxter*; but I think you would do beſt not to trouble your mind with ſuch Notions, as, though true, are not neceſſary. But I on the other ſide, much wonder at thoſe that are ſo loath to admit, that the adminiſtration of Gods Providence is according to what is beſt, unleſs they chooſe rather to reproach God than acknowledge

their

their Ignorance in the Excellencies of his Providence; but measure things according to the shallowness and narrowness of our own Light or Thoughts. You intimate some Exceptions of men against the Prophetick part of the *Dialogues*, which I wonder not at; many having neither a Spirit nor competent patience to consider such things: but if you think good in your next to send me their most considerable Objections, and from what sort of men they are, it will not be unacceptable. That you are so much concerned in the Doctrine of the Power to become holy, *&c.* I am glad to hear it from you: Belief is but the first step; and if men will not so much as embrace that, nothing will succeed. *According to thy Faith, so be it unto thee*, saith our Saviour. It is the Hypocrisy of the World, that they are loath to have the blame lay'd at their own doors, that they are not so good as they should be. But they that have this Belief with Sincerity, it is a great Cordial unto them, and will assuredly carry them very effectually to perfect Holiness in the fear of God. In which Noble pursuit, I wish you and all Men good Success, and abruptly take leave, and rest

Your Affectionate Friend
to serve you

Hen. More.

SIR,

SIR,

THis is only to inform you, that I have ſince my laſt to you receiv'd your two Books, one for Dr. *Cudworth*, and the other for my ſelf. The Doctor will find time, he ſays, to return you his thanks himſelf, as I do for mine, which I read over with a good reliſh. I have alſo receiv'd your laſt Letter, and am glad that you feel your ſelf with that ſatisfaction ſetled in your own Element. Your Reſolution of managing your Province, there is ſober, chriſtian, and laudable, and you will find every day more and more the comfort of it. That God would be pleaſed to confirm you and proſper you in ſo good a way, is the hearty deſire of

Dear SIR,

C. C. C. *June* 7. 1681.

Your Affectionate Friend to ſerve you,

Hen. More.

SIR,

I Suppoſe yours of *Auguſt* 16. was the laſt you wrote to me, which therefore being above two months ago, and you hearing nothing from me all this time, you may eaſily ſurmiſe your Letter miſcarried, or that it is a miſcarriage in me, that I have

have been ſo long ſilent: But I have been ſo hurried from one thing to another, that I knew not how the time went, and ſcarce believ'd this to be your laſt Letter (when I ſought it ought amongſt many others) by reaſon of the oldneſs of the Date. But having perus'd it again, I found it was the Letter I had not yet anſwer'd. And it will not be eaſie to make an anſwer proportionable to the kindneſs and ſeriouſneſs thereof: That you find ſo much ſatisfaction and pleaſure in the reading my Writings, is no ungrateful News to me, it being the only end (ſo far as I know) of writing them, to gratifie others for their good. All that I have writ being reducible to thoſe grand *Queries* of the Wiſe man: *What is Man, and whereto ſerveth he? What is his Good, and what is his Evil?* As I have particularly ſhewn in my *Præfatio Generaliſſima*. And ſo few concern themſelves in this kind of Knowledge, that I cannot hope to have many peruſers of my Writings in haſte. You ſhew your Sincerity as well as Judgment, in giving a due value to that uſeful point, touching Faith in the Power of Chriſt's Spirit. There is nothing of more conſequence than to be firmly fixt in that Belief, that all ſin, and corruption is conquerable through the might of the Spirit of Chriſt; till one be perſuaded of that, No man will ſet himſelf to reſiſt his Luſts to any purpoſe. And according to the weakneſs and ſmallneſs of their Faith, ſuch is their progreſs: As for what is paſt, and the Opinions

nions of Men, I think it moſt adviſable not to trouble your ſelf with them, but to preſs on toward the mark of the high Calling, whereunto we are called: Nor to affect high Raptures, or over-bearing inward Senſations, which may happen from too great an inflamation of the Spirits, but to examine our ardour of Love to Chriſt by what we do to his Members, according as Chriſt has ſignified to *Peter*, *Loveſt thou me more than the reſt? feed my ſheep*, &c. Which I do not queſtion, but you do perform in a good meaſure by what you intimate of the poor Girl you often viſited in her Sickneſs; and continuance in your ſeriouſneſs will carry your further, and further on in ſuch good Offices. As for that Book you mention, I cannot do any thing but *pro re natâ*, and it's likely it will fall in courſe to me to do that, or ſomething like it e're long. But there are many good Books in the world already, if men would with ſincerity make good uſe of them. I am glad you are ſetled in your weighty Employment, to be Guide of Souls to Heaven: In which, wiſhing you all good Succeſs, I commit you to God's gracious Keeping, and reſt

C. C. C. *Nov.* 5*th.* 1681.

Yours, &c.

Hen. More.

Ad Authorem
ENCHIRIDII METAPHYSICI.

NAturæ Aſpiciens vultum tu lumine claro
Cernis in hoc rerum, ſervidè amando, patrem
Illis ſe præbet ſolis Natura Videndam,
Diligere AUCTOREM qui Didicere ſuum.
De Vacuo *tantas gaudens componere lites*
Eſſe, quod Appellat Plebs Nihil, OMNE probas.
Scilicet Omnipotens Vacuo *ſe complet in Ipſo:*
Namq; hic ex Nihilo Rem *ſibi quamq; dedit.*

Ad Lectorum
ENCHIRIDII ETHICI.

EXhibet in Parvis Liber hic tibi Maxima Chartis:
Hic Totum LATIUM, Totæ Pinguntur ATHENÆ.

Ad Eximium Virum,
HENRICUM MORUM Cantabrigienſem
1676.

UT tantos Veri cauſâ tolerare Labores
Suſtineas, Bonitas certè te ſumma replevit
Lumine Inexhauſto, quo cuncta *reducis ad unum,*
Atq; adeo Ingenti ſtudio requieſcis in Ipſo.
Tot libris, Variis Vocum Complexibus, *Illam*
Simplicitatem *Animi* Fœcundo *Numine Pleni*
Ex primis: Ideas *tam Claro Pectore Rerum*

Principio

Principio varias Sanctè deducis ab UNO.
O quem te memorem! volitent tua ſcripta per orbem
Terrarum: Nuſquam lateant hæc Lumina: Et
Alis
Angelicis *homines Genius tuus excitet Omnes,*
Ut tibi conſimilis, Pennis adiutus Amoris,
Summum Quiſq; Bonum, Linquens Alia, uſq;
Sequatur.

SIR,

SInce my laſt to you, I received your *Tentamen Theologicum*, which is a pretty while ago, and perus'd it upon the receipt thereof, and return you my thanks for it. I like the Air and Spirit in it well. There was one, it lying on my Table, took it up, and read it over that very Afternoon, but ſaid, *That you wrote like a Quaker.* And I told him, *That if all the Church of England-men were ſuch Quakers, and all the Quakers ſuch Church of England-men, the world would be well amended with us.* ———————

———————————————

What you intimated of the admitting *Amplitude* in Incorporeal Beings, I conceive you are right in, and I find an uſefulneſs, if not neceſſity in ſome, to have immaterial Beings ſo repreſented; and the Schools themſelves, tho' they ſpeak ſo *Ænigmatically*, do really at the bottom imply it———————————
I am ſo much taken up with the tranſcribing of the firſt part of my *Enchiridion Metaphyſicum*, that you muſt excuſe this brevity

of mine, who am not in many words, but in truth

Your Affectionate Friend
to ſerve you
Hen. More.

SIR,

I Have receiv'd your melancholly Letter, and am heartily ſorry that there ſhould be that occaſion thereof, *viz.* That the Young Lady ſhould be ſo irrecoverably ill, and that her death ſhould be ſo hazardous to her Affectionate Mother. But as for your deſiring of me to ſuggeſt to you what I conceive beſt for you to ſay to the Young Lady in your endeavours, to confirm her in her willingneſs to die: I do not believe I can ſuggeſt to you any thing but what either has, or will eaſily occur to your own mind. One thing is, ſhe dying of a *Conſumption*, her Paſſage will be in all likelyhood, very eaſy to her, which ordinarily makes Death more terrible both to the dying Party, and the Byſtanders. When ſhe is once got into the other World, ſhe being an innocent vertuous Young Lady, you may remind her, that there is nothing pleaſing to her in this life, but the enjoyment will be incomparably more in the other. The Friendſhip and Society of amiable perſons for feature and converſe, the beauty of perſons of the other World infinitely excelling that in this, as much as the pureſt Star does a durty clod of Earth: And theſe, whoſe Perſons and Aſpects are ſo lovely,

lovely, it is the genuine eradiation of the life of their very Souls or Spirits, and they are as well assur'd of the Cordial Kindness they have one for another, and this at the very first entrance, as if they had been acquainted many years together; nor is the affection of any Father or Mother to their only Child, more dear and sincere, than that of the Holy Inhabitants of the other World toward good and innocent Souls, that pass out of this earthly Body into the Condition of those heavenly Spirits, those Angelical Ministers of the Divine Providence, who are ready about the Godly when they die, to conduct their Souls to the happy place provided for them: As our Saviour himself has foretold us, *In my Fathers House are many Mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto my self, that where I am, there you may be also.* This Scripture handsomely opened, is apt to raise her affection to, and affiance in our Saviour, who exhorts us in these words, *Ye believe in God, believe also in me*, to have a confidence in him, and his Promises. And for her dying Young, you know that *Greek* saying, *Ὃν φιλεῖ θεὸς ἀποθνήσκει νέον*, *Whom God loves, dies young.* See the Book of Wisdom, *Chap.* 4. *Vol.* 10, 11, &c. The Vanity, Wickedness, and Miseries we are incident to in this Body of Flesh, you cannot but think of. But if you could by chearful persuasions of the happiness of the departing in-

to the other World, cause her to be pleas'd or desirous to leave this: I know not but it may contribute (her mind being thus chear'd) to the bettering the state of her Body, and help on a Recovery, if she be at all recoverable. But no doubt, but whatever shall happen from the Providence of our gracious God will be for the best, to whose Guidance and Assistance, I commend you, and rest,

Dear SIR,

C.C.C. *March* 13*th.* 1684. *Your Affectionate Friend to serve you*

Hen. More.

An Epitaph on the Truly Vertuous L. M. F. *who dyed* May 10*th.* 1687.

MAid, Wife, and Widow, she did always shew
Her Business was to give to all their due:
To God, her Husband, and her Children dear,
She gave her Soul, her Love, her constant Care:
Her Husbands Death, of all her Children too,
And ev'ry thing that mortal Men can call Woe,
With Christian Patience she did undergo:
On Earth she met whatever could molest,
To fit her Soul for everlasting rest.

In Solitudinem
Cui aliquot Mensibus assuevit priusquam sibi innotuit Praestantissimum Virum, Optimum amicorum, H. M. *è Vitâ discessisse.*

SCilicet Humani Generis consortia vito,
Angelico ut valeam me Sociare Choro:

Arctius

Arctius Amplector te nunc, Cœlestis Amice;
Nulla venit sine te Nox mihi, nulla dies.

In Somno Visa est Species Morientes Amici:
Ah quanto Exardent Pectora Amore mea!
Me placidè aspiciens Flammantem *hæc voce repressit:*
Irruat in Mentem Passio nulla Tuam.
—POTERIS NEC MORTE REVELLI.

SIR,

YOurs of *Feb.* 29*th.* I have receiv'd, *&c.* There is no pleasure comparable to the not being captivated by any external thing whatsoever, but to reserve himself entire for the service of God, and the Lord Jesus Christ. Your Judgment touching the drinking of Wine is true, and will stick with you the better, since it is built upon experience. Amongst your other Verses, I more particularly like that Distich:

I do but think my Friends are Good, but know
My Love is good which I on them bestow.

That Faith and Belief in the Power of God to become holy, *&c.* it is the great Gift of God to you, that you are to acknowledge with all Humility and Thankfulness; for it is of main importance for the making a man good, and it is a sign of a great measure of simplicity of Spirit, that a man will own such a Doctrine; for it is a sign he seeks no

Excuſes for the Evil he commits, but openly lays the fault at his own door, and expoſes himſelf to the more ſevere and envious Cenſures of other men. But here a man muſt be ſure to attribute all to the Power of God, and that not only *rationally and verbally*, but *feelingly and ſincerely*, and to confirm the truth of his Profeſſion by a moſt profound and exemplary Humility of mind and converſation. Whether it be in the Power of all men to believe this ſo important Doctrine, is a Queſtion more uncertain; but the Belief thereof being of that great importance for holineſs of Life, it is very ill done of any Man to oppoſe it. I wrote to our Friend Mr. *D.*— the laſt time I wrote to you, and ſuperſcrib'd it according to his direction, but I know not whether it carry'd my Letter to him; if you know whether he has receiv'd it or no, and would give your ſelf the trouble of ſending me word thereof in your next, you would thereby oblige

C.C.C. *March* 13*th.*

Your affectionate Friend and Servant,
Hen. More.

SIR,

YOur laſt Letter I have receiv'd, but your former long one, tho' I enquired after it at the Poſt-houſe, yet I cannot recover it. I am glad you and Mr. *H.*— are ſo well ſatisfied with my Expoſitions. I hope Mr. *D.*— is

is well, tho you have not heard from him of late. Your chearful Paraphrase of my Εὐπορία were enough to revive him. You have Translated it very well, saving your mistake in Ζῶδ' ἐν ἀληθείᾳ, by which I intended, *I truly Live*, in Answer to Ζῶω, Ἐμοιγεδικεῖ in the Ἀπορία. If you be so long in Translating one after the other, as I was in making of them, it will be some years. For I wrote Ἀπορία when I was *Undergraduate*, but my Εὐπορία after I was Master of Arts. My *Enchiridion Ethicum*, with the Translation of the *Greek*, has been out these two Months at least. I am glad my pains are so well accepted as you intimate: it is the only reward I am sensible of. It is an excellent Text your Friend chose out of *Jeremiah*, and very suitable to his purpose. I am glad you have your Health so well, and that you do so well bestow it. Your associating or not associating in the Circumstances you name, you must your self be judge of according as you find your self in a capacity to do good thereby, and receive no harm. A man must feel his way in such things. I see nothing amiss in that Passage of your *Divine Solitude*. There's a good lively strain in both your *Paraphrases*; but the English seems the more easie, and nearer to the Copy. I am much straitned in time, which has made me scribble so fast, and leave off so soon, and have a line or two to write to Mr. *D.* — to see if he will speak to his, and

C. C. C. *Jan.* 8. 1669. *Your affectionate Friend and Servant*, H. More.

SIR,

THe Year is expired, and yet I have not anſwer'd yours of the *9th.* of *October*, which I hope you will excuſe, eſpecially I having now the opportunity of wiſhing you a happy *New Year*. I am glad my *Enchiridion Metaphyſicum* gave you that ſatisfaction. The *Poetical Heat* it ſtirred up in you is ſound and good, and the Verſes handſome: The other two parts of my *Metaphyſics* will be leſs needful, when my Writings are Tranſlated into Latine. In the firſt part, I have done what is moſt proper for me to do; in what follows, there would be but what either others or my ſelf have ſaid already: but if I live to publiſh my ſecond Volume, *viz.* the *Philoſophical*, no new thoughts touching this *Metaphyſical Subject*, ſhall be loſt; but I will contrive them in ſome form or other to go along with the *Philoſophical Volume*. I am now altogether taken up with Tranſlating my Writings into Latine: If you ſee Dr. *T.* — again, *I* pray you remember my ſervice to him. Dr. *Barrow* is a very worthy Perſon, and that Diſcourſe you mention, very good and chriſtian. ——— That ſaying of yours, touching the eternity of the World, is as true as handſome, as my judgment is now: but heretofore *I* thought ſo much of the goodneſs and power of God, that *I* did not ſo much conſider the incapacity of the Creature. If it pleaſe God *I* live

live to finish the present Task I am taken up with, it is likely enough I may write such a Practical Treatise in English, which I have long since call'd the *Safe Guide*; but whatever becomes of me, I doubt not but God will stir up those that will assist his true Church, and the main ends of Religion. Nothing more for the present, but that I am

Dear SIR,

Jan. 2. 1671. *Your's Affectionately* Hen. More.

SIR,

I Have receiv'd yours of *Nov.* 10. I was so full of business that I was fain to defer the answering of it till now. I told Dr. *Cudworth* what service his Sermon did you on that place of Scripture you mention: That saying of *Plotinus* you have pickt out with Judgment, it is very significantly expresst; and that Τυφλὴ φορὰ is that wherewith all men are in a manner always hurried; scarce any attending to that which is more inward in the Soul her self, and truly Moral and Divine. *Plotinus* is raised to a great price it seems; I bought one when I was *Junior* Master for 16 shillings, and I think I was the first that had either the luck or courage to buy him. As for my *Latin* Translation, my *Theological Volume* is now in the Press, and I hope it will be finish't within this year or thereabout. When this

is

is out, I intend, God willing, to ſet upon my *Philoſophical* Writings to Tranſlate them, which will excuſe me the going on in my *Enchiridion Metaphyſicum*. But I ſhall, I believe, in an Epiſtle give ſome brief Account of what I ſhould have done, if I had gone on, whereby nothing new ſhall be loſt. I pray return my affectionate ſervice —— ——wiſhing you both a chearful *Chriſtmaſs*, and an happy *New Year*: I take leave, and reſt

Dear S I R,

C.C.C. *Decemb.* 27*th.* 1673.

Your Affectionate Friend to ſerve you,
Hen. More.

S I R,

I Deliver'd your encloſed Book to Dr. *Cudworth*, after I had run it over my ſelf; he returns his thanks to you for it, who has alſo run it over, but has not had leiſure to obſerve things ſo cloſely and diſtrictly, as to ſpy out thoſe points you intimate that you differ from him in. I think you would do well, diſtinctly and expreſly to ſignifie them to him, or me. I asked him about his *Second Volume*, but he ſays, *He hath ſo many, both Colledge Occaſions and Domeſtick, that he cannot yet tell when he ſhall be in readineſs to ſend the Papers of his Second Volume to the Preſs.* I wiſh you all good ſucceſs in your competition for your Lecturers place in St. *Clements*,

Clements, and ſhould be glad to hear that you have ſped. There's good, pious, and uſeful ſenſe in your Verſes; but that paſſage in which there is a Star, and refers to *Gregory* the Great, is notwithſtanding dark and obſcure to me. Your Letter to the Chancellor of *Denmark*, has things in it not unſuitable to his Condition, and fit to be thought on in all Conditions: For he that makes it not his buſineſs to enlarge his own Will and Deſire, is a real Priſoner in his inward Man, tho' his outward be free to go where he will. Whoever permits himſelf in any ſin, or is captivated with any thing but the love of God and true Vertue, is his own Priſon and Jailour. And in thoſe things therefore every Man is ſincerely and impartially to examine himſelf, and forthwith to break the Bands and Cords of whatever Vanity he finds himſelf held with, and caſt them from him, that he may become the faithful Servant of Chriſt, whoſe ſervice is perfect Freedom. Thus with my kind reſpects —— committing you both to Gods gracious keeping, I take leave, and reſt

Your Affectionate Friend
to ſerve you,
Hen. More.

December 2*d.* 1678.

SIR,

I Beg your pardon that I have not return'd my Thanks for your civil and pious Letter at this time, it being almoſt a Quarter of

of a Year since I receiv'd it: But I have been much taken up in business, and have but so much leasure as to excuse my self. Your Citations out of *Savanorola* are pertinent and pious; and certainly he was a ve-Holy Man: But *Picus Mirandulanus* has dress'd up his Life, so that it looks like one of the rest of the *Roman Legends*. He knew more than those Times would bear, and 'twas his honesty and courage, that he would die in what he knew to be true. I am glad you find so much benefit in being perswaded of that main point of Faith, in the assistance of Christ's Spirit for the subduing our Corruptions. There is little hope of any progress in the ways of true Holiness without it. And they that have it possess a Jewel, if they make right use of it, and not entertain it as a true Notion only, but as an indispensable Principle of Life, that will remind us perpetually, That it is long of our selves if we be not as we should be; for as much as we are assur'd, there is in readiness so powerful a supply of Strength and Grace from Christ, if we will sincerely set our selves to resist our Spiritual Enemies. As for the *Query* you put to me, I think you are a little too early in forecasting about such things: Let us speak what is true, and do what is just and righteous, and make it our business to kill, and consume all remainders of Corruption in our Souls and Bodies in that condition we are, and God will give us Wisdom when the time of suffering comes, to do what is most behooffal.

No

No man can give Advice at such a distance either to himself or any one else (I am sure I cannot) what he is to resolve of. But in general, the safest way is that in which there is the greatest Self denyal, and that no interest of his own stands in competition with the interest of Christ's Church and Kingdom. Thus commending you to God's gracious Guidance and Keeping, I take leave, and rest

Your Affectionate Friend and Servant

C.C.C. *Feb.* 2. 1681.

Hen. More.

SIR,

YOurs of *June* 23*d.* came to *Cambridge* first, but in my absence from thence was sent me to *London*, which I brought with me hither again; but *I* have been in such an hurry of business both at *London* and here since my return, that *I* had no leasure to look out your Letter, and peruse it till now. I am glad you are so much gratified with my *Philosophical Volumes*. The Copies in Quires is my Gift to you; but if you will indulge so much to your own proneness to lay out your mony that way, as to pay for the Binding, you may follow your own humour in that, if you be so minded. The same party that you say declared to that *French Gentleman*, that *I* wrote not *satis terse*, *I* have heard from other hands, that he has much commended my *Latine* Style:

Style: So that these things are as mens Humours take them, and scarce one of a thousand that can make shift to understand *Latine* are competent Judges of a Style, but measure things by the scantness of their own skill in the Tongue: As *Theophrastus* his Character of a Country man, in his Περὶ ἀγροικίας, is, touching his receiving Mony, that he would cry out, Λιανοπρεπὴν εἶναι, because he had not the skill to discern what was current and what not. But for any little fidling Σολοικισμῶν, where any such occur, I leave the Reader to mend, as I declare after the *Syllabus Scriptorum*, &c. to all the World. The Employment you hug your self in, is a very noble and weighty Employment; and if you see your Labour succeed in your hand, you need envy no man's Happiness, that fancy themselves in an higher or more splendid Condition; besides that, our stay here upon Earth is but for a moment: so that if men were not intoxicated with the unwholesome Fumes of the World, they would be ashamed of their so much tickling to get the most *Counters*, and *Cherry-Cobs*. These be *Seneca*'s *Pueri Barbati*: And to avoid that *Sarcasm*, one would think it were the humour of the Age so universally to cut off their *Beards*, that such *Stoics* may not pull them by them. How one should be Affected in Divine Worship, your intimations are sound and right so far as I see; and your Study of condescending to the capacity of meaner people, highly laudable. And if you can engage Sir *S*——— to read over with you

that

that *Manual* you mention, and seriously to consider it, I hope with God's Blessing, it may do him much good. Your *Poetry* is handsome upon the *Anagram* of the Name of the Gentleman's Father: But still I advise you to heat your self no more than needs must. With my commendations ——— committing you all to God's gracious keeping, I take leave, and rest

Dear SIR, W

C. C. C. *Aug.* 10*th.* 1682.

Your Affectionate Friend to serve you

Hen. More.

SIR,

I humbly thank you for your Accumulation of Favours. ———

RO. SHARROCK.

THese following Verses I Present to all Pious Readers, particularly to those who with me enjoy'd the Friendship of these Excellent Men, whose *Names* shall be esteem'd amongst the Learned as better than *Pretious Ointment*, through all Generations.

Reflections on a Passage in some Printed Verses, Entituled, An Essay of Friendship:

Thy Contemplation yields more Joy
Than all the Transports of the winged Boy.

1.

WHere Souls indeed united are
Without the mixture of gross Sense;
No Time or Chance their Joys impair,
Advanc'd to Pure Intelligence.

2.

Wit, Learning, Beauty, Vertue, All
That comes from GOD they quickly spy;
Not only what Men here so call,
But what's such in Capacity.

3.

They who Immortal Souls can love,
Do All Created Beauty View:
Since beyond Time their Thoughts still move,
What they enjoy is always New.

4.

See, sprightly Youths, substantial Joy:
What you pursue is but a Shade,
In Paradice *your Thoughts employ,*
There Love's Pure Flowers shall never Fade.

Upon

Upon my being Recover'd out of a kind *Apoplectical Fit*, by a ſpoonful of Cold Water poured into my mouth, 1693.

BAPTISMAL WATER thus Revives
Souls that by Sin have loſt their Lives.
My Soul and Body both Reſtor'd
To Life by the Almighty WORD:
I'th' uſe of Water I would be,
My JESUS, ſo Devote to Thee,
That from henceforth there be no Fire
In me, but that which doth aſpire
To Heav'n above (from whence it came),
In One Pure Everlaſting Flame.
This Water *ſprinkled on my* Fire,
Shall make the Flame ſtill mount the higher,
That the remainder of this Life may be
No ſtay on Earth, *but an* Aſcent to Thee.

My Reverend Friend,

I Receiv'd yours (and that encloſed) by the laſt Poſt, and this comes (with my love and reſpects) to return my Thanks. Though I know well enough that I have many Accuſers; it was in you the part of a Friend to let me know what Crimes they lay to my charge. For my not viſiting my Dioceſs, I have this to ſay: My great Age and many Infirmities diſable me perſonally to do it, being now (within a few months) 82 years old. When I came to the Biſhoprick, I appointed a Viſitation, printed Ar-

ticles, and sent them to the Arch-Deacons; but when I should have set upon that work, I found that I was not able to take such large Journies, and do the business which should have been done in them; so that upon the sense of my own Disability and my Friends Advice, I appointed my Chancellor and Commissioners to Visit for me that time, and writ a long Letter to my Brethren the Clergy, containing Directions for their Studies and Conversation, such, as (had I been able to have gone in person) I should have deliver'd to them by word of mouth, in the Speeches I was to make in several places. I did afterwards Visit by my Chancellour and Commissioners once or twice. Then my Arch-Deacons (of which I have 6 in my Dioces) Visiting twice a Year; I gave them a charge, and directions diligently to do it; and if any dubious or difficult business happen'd, which they could not so really reform: I requir'd them to bring it to me, that I might *Auxiliis & consiliis*, assist them: And on this Account I have personally determin'd more Causes (especially Cases of Conscience) than any of my Accusers ever did, or (may be) ever could. But Innocence is no fence against a false Tongue; far better Men have been calumniated; and I have no reason to expect freedom from what (all good Men endure) Calumnies. However, I hope (by God's Blessing) to have so much Religion and Christian Charity, as to pardon, and pray for my Enemies, and

and never (though it were in my power) do, nor wiſh them any harm. ——

I thank you for your *Animadverſions* upon Dr. *S.* —— How he will be able to juſtifie thoſe Propoſitions, or give any probable ſenſe of them to free them from Hereſie (if not Blaſphemy) I know not, *Ipſe viderit.*

I am

Buckdon, Sept. 1ſt. 1688.

Your Affectionate Friend and Brother,

Tho. Lincolne.

Reverend SIR, *Sar. Aug.* 24. 83.

I Congratulate to you the truth of what you learn by the Experience, *That all things work together for good to them that love God*, even Croſſes and Afflictions ſweetned with Joy in the Holy Ghoſt; and whilſt you have That, you may part with Sir *Sandy*'s *Forteſcue* as you did with your dearer Friend, not with contentment only but comfort, whilſt you live the life of Faith, and do believe you ſhall go to them as well as after them. What you Tranſcribe out of St. *Chryſoſtom*, is as comfortable, as it is true. God deals with us, as we with our little ones ſometimes, let's us fall gently, that we muſt cry to him for help, and perfects us by Sufferings as well as the Captain of our Salvation; afflicts, becauſe he loves us, and fits us for himſelf by both.

My *Latine* Book you will have from Mr. *Davis* (whom I hope you have written to for it) you will find as full of Typographical Errors as any Book of that bulk, tho such as will not hinder a Man of your skill in the perusal. The main thing you are to mark, is, Whether the Book does not justifie the Title in reconciling the Points, the most knotty, and least agreed on by Learned Christians.

If a Copy of one or two Leases of Title *Congres* is necessary, as you say, 'tis sufficient, it shall be sent. But if 'twill be sufficient to send a Certificate under the hands of one or two Publick Notaries, that such Leases there were and are in our authentick Registers, of such and such Dates, Covenants, Conditions, and Parties, *&c.* 'Twill save much Labour of Transcribing, which yet we will not repine at, if it be needful. I know not who in *Oxford* may stand in need of an Ingraver; but I will write and commend, and recommend Mr. *Savage*, whose Father was a Learned Worthy Person, and his Mother a Noble one.

But I release you to your St. *Chrysostom*, from whose Conversation you must be no longer detained by

Your very Affectionate
humble Servant,

Tho. Pierce.

Worthy

Worthy S I R,

BEginning with that I am fulleſt of, my very hearty thanks to you for your Epigrams in *Greek*, and your *Latine* Writings annext, (whereby *I* ſee and applaud your skill in both.) *I* am ſorry *I* muſt tell you (and yet I muſt) that *I* am as perfectly a ſtranger to the Books you point at, and the Author of them, as I am to your perſon and to the place of your Abode: Of which as ſoon as you know the Cauſe, you will give me your Pardon, if not your Pity. For it is not my fault that *I* am Preſident of a Colledge, nor does ſo take me up with Buſineſs, and wholly ſecular, That you miſtake me very much if you believe me a Student, or one who is acquainted with Modern Books as they come out. However, in pure reſpect to you, Sir, I will as ſoon as *I* ſhall return from a long Journy *I* am taking; (and *I* take very many, as *I* am Head of this Houſe,) inquire after the Author you do not name, and peruſe the Books you direct me to, whoſe Paſſages which you tranſcribe, do ſo ſurprize me, that I am apt to believe, he only ſays ſuch things by way of Objection to be anſwered, or *Ex Sententia Adverſariorum.* But *I'll* examine him at my Return, and with my very firſt leiſure, and make known what *I* find whereſoever it ſhall be found of moſt importance

Your Obligedly Affectionately
M. C. *Ox.* *and humble Servant*
June 5. 1670. Tho. Pierce.

Worthy SIR,

THis is to thank you for your *Anagram*, and for the very great esteem which you express of Dr. *Jackson*, whom whilst you admire, you commend your self too (tho out of gratitude only to him, not of vanity in your self,) because of him it may be said (as 'twas of *Cicero* by *Quintilian*,) *Scias multum profeciſſe cui Jacksonus valde placuit.* Next I must thank you for your kindness and partiality to my self, expressed by your most friendly Interpretation of my Employments, and your Opinion of the Good you suppose me doing, as well as of the Good which you think you may receive by my Prayers for you. You shall have them as heartily as you ask them obligingly, That God will bless (with a good effect) your designs and indeavours of illuminating Truth as far and wide as you are able. And that we both may so live, as to give life to such Prayers, shall again be the Prayer of

Your very Affectionate

M. C. *Aug.* 26th. 1670.

humble Servant,

Tho. Pierce.

Reverend

Reverend SIR, *M. C. Apr. 3. 1672.*

MIne Eyes are grown so sore with the Damps of this place, (which, with the love I bear to Privacy, and greater Freedom from secular Cares, hath been a chief cause of my resigning this Dignity, and with it the best half of my whole Revenue,) that it hurts me to write or read. Nor had I now written to you, but to thank you for your *Excerpta* out of the excellent Dr. *Jackson*, which you have clad in good *Latine*, I do not doubt (for mine Eyes are not yet in a condition to peruse it) and with a very good zeal have made an Antidote against the *Socinian* Poyson, wherewith many Souls are of late infected. I am now leaving *Oxford*, to try if I and mine only Son left, can find better Health upon *Glocestershire*, *Cotswold*, and after that upon *Salisbury-Plain*. One of the first things I do, (for I have divers and large ones, and some for the Publick,) shall be to read your whole Book, and particularly your two Letters to Mr. *Parker*, a Rising Man (I assure you) and very much prefer'd already by the Arch-Bishop with whom he lives. So as in that you shew your Courage, and your Impartiality, and the No-Aims you have to rise by *Lambeth*. I think as you do in the conclusion of your Letter, *of the World's being distemper'd*, and as you pray, [*Rapidos comprime Fluctus*] so does he who is obligedly

Your affectionate humble Servant,

Tho. Pierce,

Worthy S.I.R.

THis is to tell you I have receiv'd, and throughly read your Exclamation, which gives me occasion to pay you thanks for the Piety, and the Zeal, the Christian Courage and Indignation, which you express against the Folly and the Profaneness now in fashion amongst a sort of *Carneadists*, who think it below them to be Religious, whom if your Publick Reprehensions does not convert, it will not condemn; and you will have freed your own Soul, whatever becomes of other Men's, whom if Rebukes do not inrage, they do but commonly make merry; and therefore if you find them Swine, you are not bound to cast more of your Pearls before them; for they may tear and rend you, but you will never mend them, or make them *Ermyni*. All you say is News to me, (who never read Mr. *Cowley*,) and does surprize me so much the more. But Mr. *Vaughan* does write so very much like a good Man, that I am sorry I should not have heard (as indeed I did not) that there is any such Author extant, whom it seems I might have read with equal Profit and delight; Nor in good earnest am I sure, whom you mean by the *Leviathan*, Mr. *Cowley* publickly commended; *Hobbs*, or *Cromwell*. That you will wonder at my ignorance of our lately printed Books, and possibly compassionate my want of leisure to peruse them. But I rest satisfied in my condition

condition, as very much better than I desire. And so far I am from envying, that I congratulate to others the injoyment of Time for Contemplation and Reading, which is denyed to,

M. C. *Jan.* 9. 167⅞. *Your Affectionate humble Servant,*
Tho. Pierce.

I have a Book in the Press which I intend to send to you as soon as finish't, but that will hardly be till my return to this place, from which I am shortly to take a Journy for a Month.

Reverend SIR,

YOurs of the 17*th.* of the last month came to my hands on the 5*th.* of this, and acquaints me with your Translation of my long *Elegy* into *Latine*, which 'tis hard to do well, and so the more likely to commend your command of the *Latine* Tongue, if the Poem does not loose very much in the Translation. I acknowledge the great Authorities you alledge for the practice and use of Poetry, and 'tis laudable in all, who are so much above their proper Business, as to suffice both for That, and their Recreations. Such were *Nazianzen* and *Grotius*; but the most excellent Dr. *Hammond* and Bishop *Sanderson*, were none of that number, much less am I: That you can discharge

charge all the Duties of your Priest-hood; to write in Prose against the Errors of *Jansenius*; and to write Verses at the same time, and the hardest of the kind too; a *Latine Translation* of arrant *English* gives me occasion to say with *Aristotle*, Οὐκ ἐπαινοῦμεν, ἀλλὰ μακαρίζομεν. *I grow in Indispositions as well as Years, and am so much more modest, or more timorous, or more judicious than when I was Younger (for I know not well what it is) that I can seldom do any thing which I can readily approve of, and have contracted an averseness to divers things (such as Poetry and Musick in special manner) wherein I formerly most delighted, and thought I had the most skill in.* But if you send me your Translation (as you say you do intend) I will tell you what I think of it, as I did divers Friends what I thought of their Translations of my Sermon against the Papists. The *Thesis* you held at *Oxford* was very modest, and very safe. *Justin Martyr* does go much farther, who yet (you know) was too Primitive to be a *Pelagian*. St. *Augustin* is cited by the Remonstrants and Antiremonstrants, as a Patron of both those ways into which he was betray'd by the usual Ἀμετεία ἀνθρωπίνη, in his contrary disputes against the *Pelagians* and the *Manichees*; so that reckon his Authority none at all in those Points, all things consider'd. And having cloy'd my self formerly with Disputes on that subject; I am grown averse to that also: But you it seems have *now* that Youngness and Inclination which I had *then*, and may with more

plausibility

plausibility oppose those Errors in *Jansenius* a Papist, than I did in *Calvin*, Dr. *Twiss*, Dr. *Reynolds*, Dr. *Barlow*, Dr. *Bernard*, Mr. *Barlee*, Mr. *Whitfield*, Mr. *Baxter*, Mr. *Hickman*, and some other Writers, who had the advantage of being Protestants, which made my Writings ill resented by a Protestant Party, tho well received by the most and best of Men amongst us, yea, by a multitude of the Party I writ against, who have publickly thank't me for their Conversions; if so, I may call their Change of Judgment. I think you will do well to consider Mr. *Sherlock* (a stranger to me) before you condemn him, because I perceive, he has the best Men's Approbation, and may be taken by the wrong handle, as many Orthodox Men have been. They that quarrel Dr. *Hammonds* Letters to Dr. *Sanderson* (whose longest Letter was to me, altho I sent it Dr. *Hammond*, in whose Friendship we long had met,) are hardly worth a wise Man's Anger, and you need not purchase them yours.

Sir, the Sicklines you speak of, has invaded these parts too, and the share I have lately had of it, does make this Employment the less in season to

Sarum, Jan. 9. 1676. *Your Affectionate Brother and humble Servant,*

Tho. Pierce.

Reverend

Reverend SIR,

AT my return out of a *Berkshire* Visitation, I met with yours at *Sarum* of the 12*th.* of this month, wherein I read your Translations of *Monroes* his Epitaph on the King into good *Greek* Verse, and better *Latine*; These last being the happiest I have yet seen of yours, and so the fitter to be the last too. For you will never do better, and 'tis filthily to perform worse and worse, which makes me fearful of ever more verifying my self, and a dissuasor to other Men who are grown in years, and have a greater as well as graver Vocation to pursue. Your weekly or frequent Preaching, and your ingaging in the *Quinquarticular Controversy*, will require your Whole man, whilst yet in health, and be too hard for all your Faculties, when you grow valetudinary as you will by much Study, do what you can in prevention of it. All your *Jansenists* and *Calvinists* are well-performing Writers against *Pelagius*, and the *Massilienses*, and so far useful only, they spoil the good they do, and make themselves more obnoxious by their [illegible], which carry'd them into the contrary, and (in my opinion) the worse extream. We are led between both by the *Church of England*, and I congratulate to you the happiness of being one of her Sons. Such *I* hope *I* shall die, as I have liv'd; and as such *I* subscribe my self

Sarum, May 19*th.* 1676.

Your Affectionate Brother and humble Servant,
Tho. Pierce.

To Dr. SHERLOCK, 1691.

SIR,

I Have seen a Printed Paper, wherein *I* find your pretended Vindication of your Error, in saying, *That the Three Persons in the Holy Trinity are three infinite Spirits*. Tho *I* was the first, *say you*, who had made use of those Terms in such a sense, yet *I* ought not to be reprehended: in opposition to such a Practice, as you conceit to be so excusable, the Learned *Isaac Casaubon* produces these most important Sayings of *Plato*, *Epictetus*, and *Galen*, *Pl.* Ὃς ἂν τὰ Ὀνόματα Εἰδῇ, Ἔσται καὶ τὸ Πρόγματα. Epict. Ἀρχὴ Παιδεύσεως ἡ τῶν Ὀνομάτων Ἐπίσκεψις. Gal. Ἡ τῶν Ὀνομάτων χρῆσις ταραχθεῖσα καὶ τὸν τῶν Πρόγμάτων ἐπιταράττει Γνώσιν. Certainly, no *Christian Scholar* was ever guilty of a greater piece of *INSOLENCE* than this, To use Terms in a Discourse concerning the *Holy*, *Blessed*, *and Glorious Trinity* in such a sense, which they were never us'd in by any other Man. Is not this to boast in your *Singularity*, in a conceit of a kind of *Superiority* to the *Communion of Saints?* whose consent in this matter is exprest in these words of Saint *Augustin*, *Epist.* 174. *Spiritus est Deus; & Pater Spiritus est, & Filius, & ipse Spiritus Sanctus; nec tamen tres spiritus, sed unus spiritus, sicut non Tres Dii, sed unus Deus.* *I do not*, say you, *reprove the use of the word* Person; *but*

but it were to be wish'd that those who first introduc'd this term into Divinity, had given us a clear and proper notion of it. Answ. Their Notion of it plainly imports, That a *Person* is THAT, or SOMEWHAT *which has an Intelligent Being or Essence.* Now it implies no contradiction, that in the one absolutely infinite, and incomprehensible Being, there should be the *Father, and the Son, and the Holy Ghost*; of each of which Three, it may be said, He is THAT which has an *infinite intelligent Essence.* But it may not be said, That the Father is the Son or the Holy Ghost, or that the Son is the Father, &c. And yet we must acknowledge, that the Father, and the Son, and the Holy Ghost, have one Essence absolutely infinite, that is to say, that these Three are the one true and eternal God. *The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods but one God.* You say, that you have demonstrated, *That tho three finite Spirits must needs be three different Substances, yet it follows not that three infinite Minds must be so. I answer,* You never did, nor ever shall demonstrate, but that it is the most palpable Contradiction that Words can express, to say, there are *three infinite Minds or Spirits*; An infinite Spirit is a *Being absolutely infinite.* To say then, that there are three infinite Spirits, is to say, there are three Beings or Essences absolutely infinite, that is, there are THREE GODS.

I am

Your Servant in the Vindication of the Truth, E. E.

To the Reverend Mr. RICHARD BENTLY.

Reverend SIR,

MY Reflections on the great Wit and Learning I find in your Sermons, make me to hope, That you will with all Chriſtian Candor, and Tranquility of Mind, peruſe the Animadverſions I ſhall here preſent you on ſome part of your Sermon, on *Acts* 17, 27. *p.* 6. *and* 7. *Such a radical Truth that* God is, *ſpringing up together with the Eſſence of the Soul, and previous to all other Thoughts, is not pretended to by Religion. No ſuch thing that I know of is affirmed, or ſuggeſted by the Scriptures.* Animadv. 'Tis ſaid expreſly, *Geneſis* 1. 27. *God created Man in his own Image:* Since *God is a Spirit*, moſt certainly the principal part of Man muſt be a *Spirit*; man being *created in the Image of God*, in a peculiar manner made partaker of the Eternal ΛΟΓΟΣ, *the Image of the Inviſible God*; So that the firſt Reflexion that Man makes on his own Being, muſt carry him immediately to the perception of the Divine Being, in which he lives, and moves, and has his Being, unleſs his *Intellect* be obſtructed in it's operation by the Pravity of his Will. I wonder that you ſay, no ſuch thing is affirmed or ſuggeſted by the Scriptures. I ſhall entreat you to conſider theſe words of

St. *Basil*, *Epist.* 399. Ἐστὶ δὲ ἡ Αὐτοαλήθεια ὁ Θεὸς ἡμῶν ὡς τὸ Προηγούμενον ἐστὶ τῷ Νῷ τοῦ Θεὸν ἡμῶν Ἐπιγινώσκειν. *Ipsissima veritas Deus noster est, Primum enim, & Principale Cognoscibile Deus est.* Agreeable hereunto are these words of that most excellent *Metaphysitian*, Dr. *Thomas Barlow*, late Bishop of *Lincoln*, in his Fourth *Exercitation*, the *Second Edition*, pag. 125. *Sicut impossibile est Tactum, quam diu est Tactus, non sentire Ignem esse Calidum, si ei admoveatur, cum illud sit objectum Tactus fortissimè motivum: Sic dico Intellectus, quam diu est Intellectus, non potest non judicare Deum esse, & esse Colendum, cum hoc sit objectum ejus Primarium, & fortissimè motivum, cum sit Veritas Prima in Cordibus Inscripta & firmissimè Radicata.* If this will not serve to convince you of your Error, yet I hope you will not stand out against these plain words of the Holy Apostle, (*Rom.* 2. 15.) speaking of the Gentiles, *Which shew the Work of the Law written in their Hearts.* Does not the Apostle mean the *Law of God?* Can there be any *innate Notion or natural Sense* of the *Law of God*, without any apprehension of this Truth, that *God is?* I hope you will not say again, that no such thing that you know of is affirmed, or suggested by the Scriptures, both of the Old and New Testament: *If our Apostle*, say you, *had asserted such an Anticipating Principle, engraven upon our Souls before all Exercise of Reason, what, did he talk of* seeking the Lord, if haply they might feel after him, and find him; *seeing that the*

knowledge

knowledge of him was in that manner innate, and perpetual, there would be no occasion of seeking, nor any hap or hazard in the finding? Such an Inscription would be Self-evident without any Ratiocination, or Study, and could not fail constantly to exert its Energy in their minds. Answ. The Holy Apostle in these words plainly shews, That the way to find the LORD our GOD, is not to conceive as *Idolaters* do, that He is *far from us*; but to consider, that IN Him we live, and move, and have our Being, *viz.* That the *Divine Essence comprehends*, or eminently contains the life, and every motion, or operation, and the nature or essence of every Man in the whole World, and consequently the essence and operations of all other Creatures; so that the LORD our GOD must be no other than a Being INFINITE in all Perfection: And since he is IN ALL Creatures, and in a peculiar manner in Rational Creatures, it must needs follow, That 'tis impossible that any Rational Creature should not *apprehend* this *Fountain of all Being in* every *Regular*, or *Orderly* Reflection it makes on *it self* [or its own Being.]—— —— *Such an Inscription*, say you, *would be Self-evident without any Ratiocination, or Study, and could not fail constantly to exert its Energy in their Minds.* To this I Answer, That it implyes a contradiction, That it should be *perceiv'd* by the Soul without any *Reflexion* on it: That there is such an *Inscription* on the Rational Soul, you must at length grant, unless you will deny that those words

were written by *Divine Inſpiration, which ſhew the Work of the Law written in their Hearts.* Not only the *Admirable Structure of Animate Bodies,* and ſuch other things as you ſpeak of, but every thing in the whole Creation ſhews the Exiſtence of the one INFINITE Being. That any Man is *Atheiſtical* proceeds only from the pravity of his *Will,* perverting *His Underſtanding. Præſentem monſtrat quæ libet Herba DEUM.* I am unſpeakably delighted with thoſe words of the excellent Ingenious and Learned *Malebranche. De Inquirenda Veritate, Lib. 4. Cap. 2. An difficile eſt agnoſcere Deus exiſtere? Quicquid Deus fecit, id probat: Quicquid homines, & bruta faciunt, idem etiam probat. Quid plura? Nihil eſt quod Exiſtentiam Dei non probet, aut ſaltem quod ingeniis attentis, & rerum omnium Authorem inquirentibus illam non poſſit probare.*

I wiſh you all Happineſs, and remain

Your Servant in the Love

of the Truth,

EDMUND ELYS.

SIR,

SIR,

I Humbly thank you for your Accumulation of Favours: Your New Present comes only to put me in mind, that I am your debtor for the first: *Quin fluctus in ipso fluctu.* I had scarce recover'd from your first, when you pour out a new stream of *Poetry* and *Rhetorick* upon me, Ῥέεν Αὐδὴ, and 'tis confessedly Μέλιτος γλυκρον, I had almost like the unhappy *Bee*, drown'd my self in anothers *Hony*; but that I found *Finis* before I wish't it: And then I bethought my self, That you had observ'd the Kings Rule, *Solomons* I mean, *Has thou found Hony, eat as much as is sufficient*; for you give it out by Doses, and measure your pieces by Us that are to read them. I have sent your Book to Mr. *Boyle*, and can assure you, That he received your Letters, and had return'd you an Answer, as his H. told me, had he known how to have directed it to you. I know you have good Nature enough to pardon this hasty Scrible, from

SIR,

July 21. 1662. *Your most humble Servant,*

RO. SHARROCK.

In Obitum
DOCTISSIMI *Viri*, FIDELISSIMI AMICI,
THOMÆ PIERCE, S. T. P. *Decani Sarisburienſis.*

SAnctus Amor Mihi Te cum tot *conjunxerit* Annos,
Tu certe nec jam Morte Revulſus eris.
Morte mori veſtra videor, *Doctiſſimi Amici,
Hac ratione etiam Κοινὰ τὰ Πάντα φιλῶν.
1691.

* T. P. } { S. T. Doctores.
* H. M. }

GReat! Good! and Juſt! could I but rate, *&c. Montroſs,*
Juſtitia, Bonitate ingens! Si *quantus in imo*
Corde Mihi Dolor eſt, Si *Qualia Fata ferebas,*
Æquo Animo poſſem Factis oſtendere, Flerem
Quæ Totum Obruerent Lachrymarum Flumina Mundum.
Sed cum *ſuppetias poſcat Vox Sanguinis Alta,*
Non quas ARGI Oculi, *ſed quas præſtare* BRIAREI
Vis Manuum *poterit, Cantus Tuba clara Sonabit*
Funebres, Titulos Defuncti Sanguine Scribam.

A Letter to the Author of a Book, Entituled, An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church.

Reverende Domine,

QUis quis es, Erudite Vir, Mihi certè videris esse Rerum in Ecclesiâ Novandarum Avidus. Nos Domini Nostri Jesu Christi *Inimicum esse judicamus istius modi hominem, qui cum Professus sit semetipsum esse Ecclesiæ Anglicanæ Filium hominibus Anglicanis Persuadere Velit, ut animum inducant Credere non adeo esse Necessarium Orationis Dominicæ Usum, ut eum existimat Ecclesia Anglicana. Si tu Mecum non Consentias in omnibus, quæ in hac Dissertatiuncula exaravi, Te rogo per istum, quem in Præfatione Tuâ Professus es, Candorem, ut mittas mihi aliquam à Te Scriptam Oppositionem. Ex Collisione Adversantium Sententiarum Veritas clarius Elusceseet.* Vale.

Reverende Domine,

DIssertatiunculam, quam mihi misisti, perlegi, ac in toto meo Libro me contra Patres, quos citâsti, aliquid scripsisse non memini, sed è contrario ad probandum Dominicæ Orationis usum eosdem Patres, aut saltem aliquos eorum in testes adduxisse. Non sum, Domine, Domini Nostri Jesu Christi *Inimicus, Perfectioni Orationis Dominicæ assentior, nec aliter rerum in Ecclesiâ Novandarum avidus, nisi ut Lites Nostræ componantur, & Ecclesiæ nostræ Divisæ unitas tandem reddatur. Hoc quidem nitar, & Deum Pacis semper invocabo, ut det Pacem in diebus nostris, & ut cæptis Amorem, & Unitatem quærentium Benedicat. Vale.*

Nov. 4th. 1692.

Honouretl

Honoured SIR,

I Thank you for your Letter, in which you ſhew ſo great Candour and Civility, That I hope your Deſign is not ſo ill as I feared it was; tho I am very averſe from ſeveral of your Aſſertions, particularly that concerning the LORD'S PRAYER, *viz.* that the *Primitive Church* did not always uſe it in their Solemn Worſhip. —— To which I Anſwer, That it cannot be prov'd, That any Biſhop of the Primitive Church, or any one of the Inferiour Clergy with the Allowance of his Biſhop, did ever undertake to perform the Publick Worſhip of Almighty God, without the Uſe of the LORD'S PRAYER. Some of the greateſt Enemies of the Church of Chriſt in this Kingdom, are thoſe Men who pretend to be True Miniſters of the Goſpel, without true ORDINATION, and in their Congregations never uſe the LORD'S PRAYER.

I ſhall here recite ſome of my own Words (that have been publiſhed in two ſeveral Papers:) —— 'It is moſt evident 'that thoſe Men are guilty of Abomina-'ble Iniquity, who endeavour to ſeduce 'any People from the Communion of the

'CHURCH

'*CHURCH* of *ENGLAND*, in which 'the Fundamental Articles of the Christian 'Religion are so clearly and fully expresst, 'and those most important Expressions so 'frequently repeated, That Persons of 'the *lowest Intellectuals*, who do not Re-'bel against the *Light* in frequenting our '*Religious Assemblies*, may more easily at-'tain to the Knowledge of All Things 'that are necessary to their Salvation, 'than by Hearing or Reading the best 'Sermons that have been, or shall be 'preached by any of the *Nonconformists* 'to the End of the World; which Asser-'tion is as Evident as it is, That any '*Illiterate* Persons may more easily medi-'tate on Truths plainly expresst, and 'frequently suggested to their Remem-'brance, than *Collect* the same Truths out 'of divers large Discourses, if they were 'therein *implyed:* So that it can hardly 'be imagin'd, how any Man can be in 'any thing more serviceable to the *De-'stroyer of Souls*, than by Teaching Peo-'ple to dispise Our CATECHISM and 'COMMON PRAYER.

SIR, If you sincerely desire the Peace of the Church, I beseech you by the Meekness and Gentleness of our Lord *Jesus Christ*, That you would deeply consider what I have here written in Conscience

ſcience of my Duty at all Times, and in all places, to love the *Truth* and *Peace*.

Nov. 26*th.* 1692. *Your faithful Servant,*

E. E.

SIR,

I Shall not give you the trouble of any Preface, to what I ſhall write in Vindication of this moſt important Truth, That the Primitive Church in the Publick Worſhip of Almighty God, did always uſe a *Liturgy*, or *Form of Sacred Words*, namely the LORD'S PRAYER, the PSALMS, and the GLORIA PATRI. You ſay, 'That *Origen* 'preſcribing a method of Prayer, 'ſpeaks not a Word of the LORD'S PRAYER, *De Oratione*, *Sect.* 22.

I

I Anſwer, That in the former part of his Treatiſe, Περὶ Ἐνχῆς, He ſpeaks very much of the LORD'S PRAYER, and plainly ſhews, That 'twas us'd by all Chriſtians in their Religious Aſſemblies. I Pray, SIR, beſtow your ſecond THOUGHTS upon theſe Words, *Page 66.*

Ἐι μέντοι νοήσαιμεν τί ἐστι τὸ, Ὅταν Προσεύχεσθε, Λέγετε Πατὴρ ὅπερ παρὰ τῷ Λουκᾷ γέγραπται, ὠκνήσαμεν μὴ γενόμενοι υἱοὶ γνήσιοι προσενέγκασθαι τάυτην τὴν φωνὴν αὐτῷ. *pag.* 8. Ἀδιαλείπτως Προσευχόμενοι μετὰ διαθέσεως Θεοποιούμενος, Λέγομεν τῷ ἐν Οὐρανοῖς Πατρὶ, Ἁγιασθήτω τὸ Ὄνομάσου, *p.* 132, 133.

He plainly ſhews, That in what he ſpeaks of the LORD'S PRAYER, he would be underſtood to have Reſpect in a Special Manner to the PUPLICK WORSHIP.

Οὐ καταφρονητέον τῶν ἐν αὐταῖς [Ἐκκλησίαις] Εὐχῶν, ὡς ἐξαίρετόν τι ἐχουσῶν τῷ γνησίως συνερχομένῳ αὐτῶν. ——— Ταῦτα δέ μοι ἀναγκαίως εἰρῆσθαι φαίνεται τόπον ἐξετάζοντι, καὶ τὸ ἐξαίρετον ὡς ἐν τόπῳ παριστάντι ἐπὶ τῆς τῶν Ἁγίων καὶ Εὐλαβεστέρων ἐπὶ τοαυτὸ τῇ Ἐκκλησιαγινομένων Συνελεύσεως. *Lib.* 4.

Contra

Contra Celsum, Edit. Spenc. pag. 178. He speaks expresly of COMMON PRAYERS, in which he certainly implies the LORD'S PRAYER, of which he discourses so largely in his Book, περὶ Εὐχῆς. Οὐδ' ὅλως ὑπάρχει (τὰ τοιαῦτα κακὰ) εν χριστιανοῖς: Ει κυρίως ἐξετάζοις τις ὁ χριστιανος; ἢ εἰ καὶ ἐυρεθείη, ἀλλ' οὔτιγε ἐν τοῖς Συνεδρεύουσι, καὶ ἐπὶ τὰς ΚΟΙΝΑΣ ΕΥΧΑΣ ερχομένοις. How great Regard the Primitive Christians had to the *Gloria Patri*, is manifest by that *Holy Aspiration* of *Polycarpus*, which you cite. Σὲ Αἰνῶ, σὲ Εὐλογῶ, σὲ Δοξάσω, &c. And by those Words of *Origen*, περὶ Εὐχῆς, *Page* 135. καὶ ἐπὶ πᾶσι, τὴν Εὐχὴν εἰς δοξολογίαν διὰ χριστοῦ εν Ἁγίῳ πνεύματι καταπαυστέον. You say, 'As to these 'prescribed FORMS, there is not 'the the least mention of them in 'any of the Primitive Writings, 'nor the least Word nor Syllable 'tending thereunto, that I can find, 'which is a most unaccountable Si-'lence, if ever such there were; 'but rather some *Expressions* inti-

'mating

'mating the contrary, as that famous 'controverted place of *Justin Mar-* 'tyr, who describing the manner of 'the PRAYER before the Celebra- 'tion of the *LORD'S SUPPER*, 'says, That the Bishop sent up 'Prayers and Praises to God with '*his utmost Ability*, Ὅση δύναμις, *Apol.* 2. 'that is, That he pray'd with the 'best of his Abilities Invention, Ex- 'pression, Judgment, and the like.

Answ. This famous place of *Justin Martyr* is so far from favouring the Conceit, That the Christians in those Days us'd *Extemporary* Prayers in their Religious Worship, that it clearly demonstrates the contrary: For the Word Ὁμοίως, having Reference to the Laity (of whom *Justin Martyr* speaks in these Words, παυσαμένων ὑμῶν τῆς Εὐχῆς), plainly shews, That the Bishop did *send forth*, or *pour out Pryers and Thanksgivings in like manner* as the *Laity* did, whose

whoſe Words no Perſon of common Senſe will believe to be of their own compoſing: Theſe Words Ευχὰς ϗ Εὐχαριστίας ἀναπέμπει, plainly import the *Reciting* or *Repeating* of of Words formerly us'd in *Prayer*, and *Thankſgiving*. *Heſychius*. Ἀναπεμπάζει, Ἀναπέμπει. Ἀναπεμπάζεσθαι Ἐπαναλαμβάνειν τὰ προειρημένα.

Ὅση δύναμις Αὐτῷ, does not ſignifie the utmoſt ſtrength of his Faculty of framing *Extemporary Expreſſions*, in the Way of *Prayer* and *Thankſgiving*, but the utmoſt intention of his Heart and Mind in the *Act of his Devotion*. Ὅση δύναμις; here is the ſame with Ἐξ Ὅλης τῆς Ἰσχύος, *Luke* 10.27. And Εὐτύχης in the ſame *Apology*: Κοινὰς Εὐχὰς ποιησόμενοι ὑπὲρ τε ἑαυτῶν, ϗ τοῦ φωτισθέντος ϗ ἄλλων παντοχοῦ πάντων, Εὐτόνως ἐφ' ὅσον καταξιωθῶμεν, &c. I pray God to bleſs

bleſs you, and to lead you by his Holy Spirit, into all truth.

Jan. 6th. 1692. *Your Faithful Servant.*

E. E.

SIR,

January 28th, 92.

Reverend Sir,

YOur Letter of the 6th Inſtant I have receiv'd. I thank you for your pains to inform me in any thing, wherein you imagine I have been miſtaken, tho I think that in ſome things you miſapprehend my meaning.

You affirm in the firſt place, That the Primitive Church in the public Worſhip of Almighty God, did always uſe a Liturgy, or *Form of Sacred Words*, namely, the *Lord's Prayer*, the *Pſalms*, and the *Gloria Patri*.

As for the *Pſalms*, I ſay the ſame with you, and I think that I have proved it beyond contradiction, *pag.* 5, 6. of my Book.

As for the *Lord's Prayer*, I ſay alſo, and have proved it, *p.* 36, 37, 38. That it was ordinarily and commonly uſed, and no more; if ſo much can be collected from thoſe places, which you Cite out of *Origen*, in his Books Περὶ Εὐχῆς, and *contra Celſum*.

As for the *Gloria Patri*, you never find it within the three firſt Centuries; that which you cite of *Origen* and *Polycarp*, proves only this, That they concluded their Prayers with Praiſe to God the Father, Son and Holy Ghoſt, as I think all Chriſtians now do. Beſides, by aſcribing too great an Antiquity to the preſent *Gloria Patri*, you put an Argument into the hands of the *Socinians* or *Unitarians*, who will retort upon you, that you have changed that *Apoſtolical*, or at leaſt moſt Ancient Compoſure (as you affirm it to

be) for that: Whereas you now say, Glory be to the Father, and to the Son, and to the Holy Ghost; the Primitive Church, as in those very Passages, which you quote, (not to mention any more) said, Glory be to the Father, by the Son, in the Holy Ghost, Διὰ χριστοῦ, ἐν Ἁγίῳ Πνεύματι.

As for the Ὅση δύναμις in *Justin Martyr*, I do not say that it excludes the Intention and Fervency of the Heart and Mind, but that it includes that together with the Exertion of his Personal Abilities. What you mean by *Extemporary* Prayers, I do not well understand: if you mean a confused, immethodical Heap of Words, I dislike that as much as you; as you may see *pag.* 40. But if you mean the debarring of a Minister from the Exercise of his Invention, Judgment, Expression, and such like Gifts in Prayer; I must therein disagree from you, 'till I see more satisfactory Proof. As for your Descant upon the Word Ἀναπέμπει, it is a good *Criticism*, that may please the Fancy, but not satisfie the Judgment; and as for *Justin Martyr*'s ΟΜΟΙΩΣ, it has not Reference to Παυσαμένου τῆς Εὐχῆς, but to what *Justin Martyr* related in the precedent Page, which is the 97th of the Edition I use, at *Colen* 1686; and in particular to the *Eucharistical* Prayer, which the Bishop alone made, and the People only testified their Assent by saying, *Amen*

Thus, Sir, I have briefly consider'd your Objections, and shall crave leave to inform you in short of my Opinion, concerning the Custom of the Primitive Church herein, that so you may not mistake me, *viz.* That they always

ways uſed the Pſalms in their Public Worſhip, the Lord's Prayer commonly, and ordinarily, and for other Prayers, the Miniſters were left to their own Choice and Liberty: I have one thing more to add, and that is, That you would not imagine every thing to be my particular Opinion, which I have related in my Book, or that I thought every thing neceſſary to be now uſed, which is contained therein: My Deſign, as you may ſee in the Preface, was only nakedly to relate the Cuſtoms of the Primitive Church, without giving my particular Sentiments in any one Point whatſoever, unleſs it be in the Concluſion of the laſt Section of the Second Part. How far we are to ſubmit to the Authority of our Governours, and to comply with the Peace of the Church, I neither there nor here determine. I beg Almighty God to inſpire our Governours, and People, with a Spirit of Peace and Love, of Unity and Charity, and that inſtead of promoting fiery Diſputations, and rigid Impoſitions, we may joyn in mutual Condeſcenſion and Relaxations.

I thank you for all your Kindneſſes, and beſeech Almighty God to bleſs your Studies, and make you inſtrumental for the Advance of his Glory and Honour. I am,

Reverend Sir,

Your Humble and Affectionate Servant.

Honoured Sir,

I Give you moſt hearty thanks for your Letter: I ſhall have no farther Controverſie with you concerning the *Gloria Patri*, ſince you ackowledge that the Primitive Chriſtians concluded their Solemn Prayers with Praiſe to God the Father, Son, and Holy Ghoſt. Σὺν Αὐτῷ in St. *Polycarp*'s *Doxology*, is the ſame, as if he had ſaid Καὶ Αὐτῷ, which ſufficiently obviates the wrangling of a *Socinian*.

I ſuppoſe, upon ſecond thoughts, you will not deny, but that the Word ὉΜΟΙ'ΩΣ has reference to the Prayers of the Laity, of whom the Bleſſed Martyr ſpeaks in theſe Words,

Εὐχὰς Πέμπομεν —— Καὶ παυσαμένων Ἡμῶν τῆς Εὐχῆς. ——Καὶ Προσευχὰς Εὐχὰς ὉΜΟΙ'ΩΣ, &c.

I fully Aſſent to All that our Gracious Soveraign King *Charles* the Firſt ſays concerning the Public Worſhip of Almighty God: I believe his Judgment is right in this, as in his other Sentiments. Εἰκὼν Βασιλικὴ the Firſt Edition, *p.* 141. "I am not againſt a grave, modeſt, diſcreet, "and humble Uſe of Miniſters Gifts, even in "Public, the better to fit, and excite their "own, and the Peoples Affections to the pre-"ſent Occaſions.

Oremus invicem ut ſalvemur.

Your Affectionate Servant,

Feb. 14. 92.

E. E.

Poſt-

Poſt-ſcript.

I Shall make no other Reply to what you ſay of the Lord's Prayer in your Letter, than only by repeating what I ſaid in mine, *viz.* that it cannot be prov'd, "That any Biſhop of "the Primitive Church, or any one of the Inferi- "our Clergy, with the Allowance of his Biſhop, "did ever undertake to perform the Public "Worſhip of Almighty God, without the Uſe of "the Lord's Prayer.

I do moſt confidently Aver, That the want of the *Practical Underſtanding of the Lord's Prayer*, is the chief Cauſe of all the *Sins* and *Errours* in the *Chriſtian World:* Wherefore I earneſtly beſeech all thoſe that have *Named the Name of Chriſt*, to joyn with me in the daily Contemplation of the Divine Sence of theſe Words deliver'd unto us by our Bleſſed *SAVIOUR*, as a Compleat Directory for *All Our Deſires:*

OUr Father, which art in Heaven; Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our Daily Bread. And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil. For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

A Vindication of the LITURGY *of the Church of* England.

THE Author of these Reflections most stedfastly resolves, by the Help of Almighty GOD, to *embrace* Truth, and to *reject* Error wheresoever he finds it. He desires, That the Friends of *R. B.* would take these Reflections into their deepest consideration, with the same candour and benevolence to all Mankind, with which he communicates them to the World.

I am glad to find these words, *pag.* 233, 234. "I would not be understood as if I intended the "putting away of all set Times and Places to "Worship; God forbid I should think of such an "Opinion: Nay, we are none of those that *for-* "*sake the Assembly of our selves together*, but have "even set Times and Places, in which we care- "fully meet together to wait upon God, and "worship him. These words following in the same Page require our *Animadversion*. "But the "Limitation we condemn, is, That whereas the "Spirit of God should be the immediate Actor, "moreover, Perswader and Influencer of Man, "in the particular Acts of Worship, when the "Saints are met together, this Spirit is limited "in its Operations, by setting up a particular "Man, or Men, to preach and pray in Man's "Will, and all the rest are excluded from so

"much

" much as believing, that they are to wait for
" God's Spirit to move them in ſuch things, and
" ſo they neglecting, that which ſhould quicken
" them in themſelves, and not waiting to feel
" the pure Breathings of God's Spirit, ſo as to
" obey them, are led meerly to depend upon the
" Preacher, and hear what he will ſay. *Anſw.* I ſhall undertake, by God's aſſiſtance, to vindicate the Uſe of the *Liturgy* of the Church of *England*, the principal parts whereof are the *Lord's Prayer* and the *Holy Pſalms*; I ſay, the *Pſalms*, for they are to be us'd in our *Religious Aſſemblies*, as the Means or Inſtruments to *lift up our Hearts unto God*. I would here avoid all Diſputes concerning the *Ordination of Miniſters*. In our Aſſemblies the People bear a part with the Miniſter or Preacher, in uſing their Voice in worſhiping Almighty God: The *Spirit cannot be limited in its Operations by any thing that is taught* or practiſed according to any *Order of the Church of* England. We are taught not to *Pray in Man's Will*, but *according to the Will of GOD, which is our Sanctification*. We are taught to *wait for God's Spirit to move us* to the performance of any thing He would have us to do; but we are taught alſo to believe, that God's Spirit is always ready to aſſiſt the *Sincere*, thoſe who deſire above all things to do His Will, to worſhip Him *in Spirit and in Truth*, in Saying or Hearing the Words of our *Liturgy* in the Congregation. The very moment that any Soul truly devout waits for or expects the aſſiſtance of the Spirit of Chriſt, to help her to perform any known Duty towards GOD, or towards Man, ſhe never fails to receive it. Concerning the *Pſalms* I ſhall ſpeak hereafter. It is the Duty of

all Christians, at all times, and in all places, to retain in their Hearts the *Habit*, *Ground*, or *Principle* of all those *Holy Desires* which are expresst in the *Lord's Prayer*; this 'tis to pray continually. When the words of this Prayer are recited in the Congregation, it is impossible but those who have the *Habit* of those *Holy Desires* in their Hearts should worship God *in Spirit and in Truth*, *viz.* in the *act* or *exercise* of those Desires, by the *inspiration of the Divine Spirit*, whose operation never ceases, but when Man in his *own Will* or *Self-love* doth suppress or totally extinguish such *Holy Desires* or *Aspirations*. I am very sorry to see so ingenious and learned a person as *R. B.* err so grosly about the *Lord's Prayer*, in which he shews himself tainted with that Impurity of Mind, for which Dr. *Owen* has been so often *corrected*, *p.* 245. *We know not what we should pray for as we ought, but the Spirit it self maketh intercession for us*, &c. *Rom.* 8. 26. But says *R. B.* 'If this Prayer had 'been such a prescribed Form of Prayer to the 'Church, that had not been true, neither had 'they been ignorant what to pray; nor should 'they have needed the help of the Spirit to 'teach them, *p.* 245. To this I answer, That it is impossible that any man should *actually know as they ought to know* the sence or meaning of any word in the *Lord's Prayer*, but by an *actual* Influence of the Divine Spirit upon his Heart and Mind. I must therefore proclaim to all the World, That it was the Spirit of Error which suggested these words to *R. B.* 'If this Prayer 'had been such a prescribed Prayer to the 'Church, that had not been true, neither had 'they been ignorant what to pray; nor should

'they

'they have needed the help of the Spirit to 'teach them. By what I have already ſaid, it appears, that if by theſe words, *our Adverſaries, &c. p.* 264. he means all thoſe who worſhip God according to the *Engliſh Liturgy*, he's very *Uncharitable*: 'Our Adverſaries, ſays he, whoſe Reli-'gion is all, for the moſt part, *out-ſide*, and ſuch 'whoſe Acts are the meer product of Man's na-'tural Will and Abilities; as they can preach, ſo 'they can pray when they pleaſe, and therefore 'have their ſet particular Prayers.

Anſw. We acknowledge, that we can never pray as we ought, but by the aſſiſtance of the Spirit of God, but his Aſſiſtance is always ready for us: If at any time we fail of it, we our ſelves are the cauſe we have it not. As to ſet particular Prayers, we own no Prayer but the *Lord's Prayer*, further than the ſenſe of it is implied in ſome part of that Compleat Body of *Vocal Prayer*, that *Divine Summary* or *Breviary* of the Expreſſions of all holy Deſires, *p.* 266. 'Becauſe 'this outward Prayer depends upon the inward, 'as that which muſt follow it, and cannot be ac-'ceptably perform'd, but as attended with a 'ſuperadded Influence and Motion of the Spi-'rit: Therefore cannot we prefix ſet times to 'pray outwardly, ſo as to lay a neceſſity to ſpeak 'words at ſuch and ſuch times, whether we feel 'this Heavenly Influence and Aſſiſtance or no, 'for that, we judge, were a tempting of God, 'and a coming before him without due prepa-'ration. To this I anſwer, That whatever feeling we have, or have not in the *Senſitive Powers* or *Faculties* of our Souls, if our *Heart*, our *Will*, or *Spiritual Appetite* be rightly affected towards God,

God, our Prayers will most certainly be acceptable unto Him: And His Holy Spirit is always ready to assist every man that believeth in *Jesus*, so to order and dispose his own Spirit, that it may comply with the *Will of God in all things*. It cannot be a Tempting of God, to depend upon him for his gracious Assistance to do his Will: And it is his Will, that in our *Religious Assemblies* we should use Words in Prayer; 'When 'ye pray, say, *Our Father*, &c. *Luk.* 11. 2. *p.* 268. 'To desire a man to fall to Prayer e're the Spi-'rit, in some measure, less or more, move him 'thereunto; is to desire a man to see before he 'open his Eyes. That is an irreverent Expression, *To fall to Prayer*; but most certainly it is our Duty to call upon all men, who profess Christianity, to observe the Times of the Public Worship of Almighty God, and to testifie to them, that if they will sincerely trust in God for *Christ*'s sake to assist them by his holy Spirit, they shall never fail of his gracious Assistance; He will help their Infirmities, and enable them to cry, *Abba Father*, *Rom.* 8. 15, 26. *P.* 275. 'As for 'the formal customary way of Singing, it hath 'in Scripture no foundation, nor any ground in 'true Christianity; yea, besides, &c. *Answ.* If *by the formal customary way of Singing*, he mean that way of Singing Psalms in *Metre*, or the reading of them in prose, which the Church of *England* is accustomed unto. It is a gross Errour to say, there is no foundation for it in the Scripture; Have we not received a Precept from our Blessed *Lord*, by his Apostle, *to sing and make melody in our Hearts to the Lord?* And can there be any better means to do this, than what the *Apostle* prescribes

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in these words, *Speaking to your selves in Psalms, and Hymns, and spiritual Songs?* Can there be any better *Psalms*, &c. than those which were most certainly and unquestionably compos'd by *Divine Inspiration?* 'Yea, says he, besides all the 'Abuses incident to Prayer and Preaching, it 'hath this more peculiar, That oftentimes great 'and horrid Lyes are said in the sight of God; 'for all manner of wicked prophane People take 'upon them to personate the Experiences and Conditions of blessed *David*, which are not 'only false as to them, but also as to some of more 'Sobriety, who utter them forth; as where they 'will Sing sometimes; *Psal.* 22. 14. *My heart is 'like wax, it is melted in the midst of my bowels.* 'Ver. 15. *My strength is dryed up like a potsheard, 'and my tongue cleaveth to my jaws, and thou hast 'brought me into the dust of death.* And, *Psal.* 6. 6. '*I am weary with my groaning; all the night make I 'my bed to swim; I water my couch with my tears.* 'And many more, which those that speak know 'to be false, as to them. To this I answer, That all the Prayers of wicked prophane People, that is, of those who persist in their Wickedness, whatever words they use in Prayer, *are an abomination to the Lord.* What then? Must they be forbid to pray? No surely: But in Praying they must cease to be wicked. And indeed, it is impossible that any wicked man should cease to be wicked before he begins to pray. Prayer has always that Priority to ceasing to be wicked, which *Logicians* call *Priority of Nature.* Before any man can be justly esteemed to be a *Member* of any Christian Assembly or Congregation, he must professs, that he *believes* the *Holy Scriptures* were written

ten by *Divine Inſpiration*, and conſequently that they contain nothing but Truth. And alſo, that he reſolves by the help of God, to take the Truth therein contained to be the Rule of his Life and Converſation. If he be *Sincere* in this Profeſſion (and God only can judge whether he be ſo, or no, unleſs he violate his Profeſſion by ſome notorious contrary Practice) then moſt certainly he has in his Heart thoſe Holy Deſires which are expreſt in the *Lord's Prayer*. And as for the *Pſalms*, I pray God to make all the Adverſaries of the Church of *England* duly ſenſible of this moſt important Truth, That though indeed there are many Paſſages in them, which none of us can apply to himſelf, as to the *Particularity* of his own Perſon, yet there is not one Paſſage in the whole Book, but what every true Chriſtian may and ought to apply to himſelf, upon account of the *Communion of Saints*, of the relation He has to the Head, and to every *Member* of the Holy Catholick Church which is in *Heaven*, or in *Earth*: So that every Expreſſion in the Book of *Pſalms*, every ſincere Chriſtian (ſo far as it is intelligible unto him) may uſe as the Means to ſtir him up *to Sing and make Melody in his Heart to the Lord*; to form ſuch *Thoughts* and *Affections* as ſhall be moſt acceptable to God through our Lord Jeſus Chriſt. Certainly, every Man that is *confirm'd to the Image of the Son of God*, who was all his days here upon Earth, *A man of Sorrows, and acquainted with Grief*. I ſay, every *Sincere Chriſtian* does moſt certainly *pour out his Soul before the Lord*, in ſuch Affections as are here expreſt in the words of the *Pſalmiſt*, *My heart is like wax, it is melted in the midſt of my bowels, &c.* I am high-

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ly delighted with many Paſſages in *Robert Barclay's Apology*, particularly with this, *p.* 370. 'It is 'plain, that men that are taken with Love, whe- 'ther it be of a Woman, or any other thing, if 'it hath taken a deep place in the Heart, and 'poſſeſs the Mind, it will be hard for the man 'ſo in Love to drive out of his Mind the perſon 'or thing ſo loved: Yea, in his eating, drinking, 'and ſleeping his Mind will always have a ten- 'dency that way; and in Buſineſs, or Recreati- 'ons, however intent he be in it, there will but 'a very ſhort time be permitted to paſs, but the 'Mind will let ſome Ejaculations forth towards 'its Beloved. And albeit ſuch a one muſt be 'converſant in thoſe things that the Care of this 'Body and ſuch-like things call for, yet will he 'avoid, as Death it ſelf, to do thoſe things that 'may offend the Party ſo beloved, or croſs his 'Deſign in obtaining the thing ſo earneſtly deſi- 'red, tho' there may be ſome ſmall uſe in them: 'The great Deſign, which is chiefly in his Eye, 'will ſo balance him, that he will eaſily look 'over, and diſpenſe with ſuch petty Neceſſities 'rather than endanger the loſs of the greater 'by them. Now, That Men ought to be thus *in 'love with GOD and the Life to come*, none will 'deny; and the thing is apparent from theſe 'Scriptures, *Mat.* 6. 20. *But lay up for your ſelves 'treaſures in Heaven:* Col. 3. 2. *Set your affections 'on things above.* In the light of the ſincere Love of God may be clearly ſeen how abominable ſuch Conceits are, which have been publiſh'd of late by perſons of great Wit, profeſſing Chriſtianity, and receiv'd by many with great Applauſe, namely this, That it may be eſteem'd a *No-*

a *Noble Act* for a Man *to ſtarve himſelf to death.* For *this* the Memory of *Atticus* is celebrated, as if he had perform'd an Act of *Heroic Virtue.* But I ſhall take the confidence to ſay, That an *Heathen Poet* had the Wit to ſcorn the Gallantry of *Self-murther*, however it comes to paſs that ſome of the *Ingenioſi* in this Age *excuſe it*, and ſome others *admire it.*

Martial. *Lib.* 6. *Ep.* 28.

Sit Cato, *dum Vivit, ſanè vel* Cæſare *major:*
Dum moritur, num quid major Othone *fuit.*

Let Cato's *Life be more than* Ceſar's *brave:*
He dyed, like Otho, *(Vice's Baſeſt Slave.)*

Let the *Wits* prate and ſcribble as they pleaſe; as long as the World ſtands there ſhall be ſome men in it who will ever moſt ſtedfaſtly believe, that there's nothing Noble but to *follow the LORD of GLORY*; there's no True Pleaſure, but to bear his Yoke, who ſaith, *Take my Yoke upon you, and learn of me, for I am meek and lowly in heart: and ye ſhall find reſt unto your Souls. For my yoke is eaſie, and my burden is light.*

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Animad-

Animadverſions

On HOBBS, *concerning the Thoughts of Man.*

" Concerning the Thoughts of Man, I will " conſider them firſt ſingly, and afterwards " in Train, or Dependance upon one another: " Singly, they are every one a *Repreſentation*, or " *Apparence* of ſome Quality or other Accident " of a Body without us; which is commonly " call'd an *Object*. Which Object worketh on " the Eyes, Ears, and other Parts of Man's Bo- " dy, and by diverſity of working, produces " diverſity of Apparances.

" The Original of them all, is that which " we call SENSE (for there is no Concep- " tion in a Man's Mind, which hath not at firſt " totally, or by parts, been begotten upon the " Organs of Senſe): The reſt are deriv'd " from that Original.

Chap. 3. " A Man can have no Thought, re- " preſenting any thing not ſubject to Senſe.

Here he lays the Foundation of all *Sin*, and *Errour*: For certainly nothing can more *incraſſate*, and *ſenſuallize the Intellect*, than ſuch an Opinion, that we cannot have a *Conception* of any thing, but what is *Senſible*, or *Corporeal*: For if this were true, it would neceſſarily follow, That we cannot have any Conception, Notion, or Apprehenſion of GOD, *viz.* Of a *Spirit*, or *Being Incorporeal*, Infinite in all Perfection. This Opinion, That a Man can have no

no Thought repreſenting any thing, but what has firſt made *its Impreſſion* upon the *Organs of Senſe*) brought *Gaſſendus* to that Height of *Madneſs*, that he ſays in plain Terms, That he's not able to think of GOD, but under ſome *Corporeal Form:* He ſays alſo, That the Mind is wont to have a Conception of GOD, as of ſome *Venerable Old Man.* " *O curva in Terris Anima, & Cœleſtium inanes!*

Chap. 6. 'Theſe Words of *Good*, and *Evil*, 'and Contemptible, are ever us'd with rela-'tion to the Perſon that uſeth them: There 'being nothing ſimply, and abſolutely ſo; nor 'any common Rule of Good and Evil, to be 'taken from the Nature of the Objects them-'ſelves, but from the Perſon of the Man (where 'there is no Common-wealth, or in a Common-'wealth, from the Perſon that repreſenteth it; 'or from an Arbitrator, or Judge, whom, Men 'diſagreeing, ſhall by Conſent, ſet up, and make 'his Sentence the Rule thereof.

Here's a deep Stream of that Fountain of all *Uncleanneſs*, above diſcovered: From this Suppoſition, That there can be no Conception, Notion, or *Idea* of a *Being Incorporeal*, Infinite in all Perfection, it muſt needs follow, that there can be no Conception, or *Idea* of any thing *ſimply*, and *abſolutely Good* to every Man: But on the contrary, he that apprehends the Exiſtence of that moſt *Glorious Being*, muſt needs appehend, or conceive, that the Enjoyment of HIM is ſimply and abſolutely Good, and that the being depriv'd of that Enjoyment, is ſimply and abſolutely Evil.

'The

'The Definition of the Will (says he in the 'same Chapter) given commonly by the Schools, 'that it is a Rational Appetite, is not good; 'for if it were, then could there be no Volun-'tary Act against Reason.

No wonder, that he who makes so plain a Profession that he *knows not GOD*, discovers here so gross Ignorance of the Nature of the *Will of Man*, in respect of which, *it is written*, That *Man was made in the Image of GOD*. As GOD alone is his own *Happiness*, so GOD alone is the True Happiness of Man; that is to say, is the True and Proper Satisfaction of his *Will*, or *Rational Appetite*. *Finite Objects* affected, or *inclined unto* by the *Will*, unless in *Reference* to GOD are *All* but *Vanity and Vexation of Spirit*, even those that are most satisfactory to the *Sensitive Appetite*. 'There be ma-'ny that say, Who will shew us any Good? 'LORD lift thou up the Light of thy Coun-'tenance upon us, *Psal.* 4. *v.* 6. There is none 'good but one, that is God, *Mat.* 19. 17.

'Then could there be no Voluntary Act a-'gainst Reason. The Consequence is a Notorious Falsehood: For the *Will* is defin'd to be a *Rational Appetite*, not that it always follows *Reason*, but that it is of such a Nature that it can never be in any measure *truly satisfyed*, but by the Acceptance of those Objects, which by *Reason*, or the *Understanding influenced*, with the Truth, are propounded unto it. All such Objects are no other than the various *Modes*, or ways of enjoying God, who is All in All.

Chap. 10. ‘ Covetousness of great Riches and ‘ Ambition of great Honours are Honourable, as ‘ signs of Power to obtain them.

‘ Nor does it alter the Case of Honour, whe- ‘ ther an Action, (so it be great, and difficult, ‘ and consequently a sign of much Power, be just, ‘ or unjust; for Honour consisteth only in the ‘ Opinion of Power. Therefore the Ancient Hea- ‘ then did not think they dishonoured, but greatly ‘ honoured the Gods, when they introduc'd them ‘ in their Poems, committing Rapes, Thefts, ‘ and other great, but unjust, or unclean Acts, ‘ insomuch, as nothing is so much celebrated in ‘ *Jupiter*, as his Adulteries, *&c.*

Basest of Mortals! who endeavourest to fix the greatest Disgrace, even upon the Name of Honour, which has been ever us'd by the best Orators, as one of the strongest Inducements to *Just and Noble Actions*, Πάντες γὰρ ὀρέγονται Τιμῆς, *Aristot. Topic.* 6. ‘ The Ancient Heathen, *&c.* Was there ever such an impudent Sophister! Would he not here insinuate into the Thoughts of his unwary Readers, that the generality of some of the most considerable of the Learned Heathen, did shew that their Souls were fallen into that *Mire*, which His so long *wallowed in?* 'Tis true, some of the *Poets* amongst the *Heathen* were as *wanton and impure* in their *Imagination*, as *lascivious and profane* in their Writings, as *T. Hobbs*'s Encomiast, Ab. C. But were not the most Eminent of the Ancient Philosophers; yea, and many of the *Heathen Poets* of another mind? Does not *Aristotle* say expresly, *Ethic. Lib.* 4. *Cap.* 3. Οὐκ εἰηδ' ἂν οὐδὲ Τιμῆς ἄξιος, Φαῦλος ἄν.

ὧν. Τῆς Ἀρετῆς γὰρ Ἄθλον ἡ Τιμὴ, καὶ ἀπονεμεται τοῖς Ἀγαθοῖς. 'He can never be worthy of Honour, who is 'addicted to Vice; for Honour is the Reward 'of Vertue, and is given to Good and Vertuous 'Men. Κατ' ἀλήθειαν δὲ ὁ Ἀγαθὸς μὸνος Τιμητός. 'A 'good Man is truly Honourable. What says the Wiſeſt of the Latin Authors, *M. T. Cicero*, concerning the Reaſons of the Honour they attributed to *Jupiter*, (by which Name they ſignified the Maker of Heaven and Earth) *Lib.* 2. *de Natura Deorum: Ipſe* Jupiter, *id eſt, Juvans Pater, quem converſis caſibus appellamus à Juvando Jovem, à Poetis, Pater Divûmque Hominumque dicitur; à Majoribus autem noſtris, Optimus, Maximus; & quidem, ante Optimus, id eſt, Beneficentiſſimus quàm Maximus, quia majus eſt, certèque gratius, prodeſſe omnibus, quàm opes magnas habere.* 'Jupiter was called by our Anceſtors, the Moſt 'Good, and the Moſt Great; and truly the 'Moſt Good, that is, the Moſt Gracious, and 'Beneficient before the Moſt Great and Power-'ful, becauſe it is More Great, and certainly 'More Acceptable to do Good to all Men, than 'to have the fulneſs of Wealth and Power. Could *T. H.* be ignorant of that Divine Saying of the Poet *Juvenal?*

——*Nobilitas ſola eſt atque unica Virtus.*

'Vertue's the only Nobility; that is to ſay, Is that for which only Men ought to be Honoured.

Prima mihi debes animi bona: Sanctus haberi
Juſtitiaq; tenax, factis, dictiſq; mereris
Agnoſco Procerem. Juven. Sat. 8.

Theſe and ſome of the preceding Verſes are thus Traſlated by my Learned Friend Dr. *Barten Holyday:*

Though in thy Hall Wax-Images we ſee,
Vertue's the only True Nobility.
Live like good Paulus, Coſſus, Druſus; *and*
Before thy Statues let theſe Worthies ſtand:
Let theſe before thy Conſuls *Rods ſtill go:*
To me the Riches of the Mind firſt owe.
Deſerv'ſt to be held pure, and juſt tow'rds Men,
In Word, and Deed? I'll grant thee Noble then.

Is not the Word *Turpe*, *i. e.* Baſe and Diſhonourable, the *Epithet*, which the *Ancient Heathen* gave to *Injuſtice* and all other *Vice?* 'Honour, 'ſaith he, conſiſteth only in the Opinion of Po-'wer. *Anſ.* Honour conſiſteth indeed in the *Eſteem* of true Power, but that is never ſeparated from true Goodneſs, which implies *Juſtice*, and all other Vertues. Go, ye *Hobbiſts*, and hide your heads for ſhame, and never more appear in the Defence of ſo vile a Sophiſter; who might have learnt from the Admirable *Boetius* (if his Pride had permitted him) what Power is (which he ſaw but confuſedly, as in a Dream) which is indeed the Object of Honour. *Lib.* 4. *de Conſolatione Philoſophiæ: Bonorum quidem Potentia, malorum verò minimè dubitabilis apparet infirmitas, &c. Veramq; illam* Platonis *eſſe ſententiam liquet, ſolos quod deſiderent facere poſſe ſapientes: Improbos verò exercere quidem quodlibeat, quod vero deſiderent, explere non poſſe. Faciunt enim quælibet, dum per ea, quibus delectantur, id bonum, quod deſiderant, ſe adepturos putant: ſed minime adipiſcuntur, quoniam ad beatitudinem*

tudinem probra non veniunt? It is evident, 'That 'Good Men are always powerful; that Wicked 'Men are moſt feeble and impotent. And the 'Truth of that Saying of *Plato* cannot be doubt-'ed, That only Wiſe Men do what they deſire; 'but that the Wicked exerciſe their Luſts, but 'are never able to accompliſh their Deſires; for 'they do whatſoever their Luſts prompt them 'unto, whilſt by thoſe courſes, by which they 'gratifie their ſenſual Inclinations, they hope to 'attain to that Good which they deſire, but they 'never attain thereunto; for 'tis impoſſible that 'Villany ſhould approach to True Happineſs.

It is moſt evident, by *T. H.* his own words, *Chap.* 11. ('Felicity is a continual Progreſs of 'the Deſire from one Object to another, the at-'taining of the former being ſtill but the way 'to the latter) that he was one of thoſe of whom *Plato* ſpake, when he ſaid, *The Wicked exerciſe their Luſts, but are never able to accompliſh their Deſires.*

Chap. 14. 'The Right of Nature, ſays *T. H.* 'which Writers commonly call *Jus Naturale*, is 'the Liberty each Man hath to uſe his own Power 'as he will himſelf, for the preſervation of his 'own Nature; that is to ſay, of his own Life; 'and conſequently of doing any thing which in 'his own Judgment and Reaſon he ſhall conceive 'to be the apteſt means thereunto.

Here he expreſſes a plain contempt of the words of our Bleſſed Saviour, and conſequently before all the World renounces his Chriſtianity. *Luk.* 14. 26. *If any man will come to me, and hate*

not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple. It is manifest and unquestionable, that by a Man's *hating his own life*, we are to understand his abhorring the Preservation of it by any *Unlawful Means:* Whereas this Industrious Agent for the Kingdom of Darkness would have us believe, that a man may do any thing *by the Right of Nature*, which he conceives to be the aptest Means to preserve this transitory Life, which Heathens have been willing to part with, rather than they would violate their *Faith*. What would the brave *Regulus* have thought of this *Philosopher*, falsely so call'd? I flame with Indignation against the *Spirit* and *Genius* of such an Enemy to Christianity, that has *named the Name of Christ*, considering the many Excellent and Christian-like Sentences I read in the Verses of some *Heathens*, as well as in the Writings of the *Stoicks*, and other *Philosophers*, particularly in his Verses, who was so much *taken* with *Regulus*'s *Fidelity* to his most cruel Enemy. How like a Christian does he write of a *Good Man? Carm. Lib.* 4. *Ode* 9.

Duramq; callet Paupericm pati,
Pejusq; Letho flagitium timet;
Non ille pro charis Amicis,
Aut Patriâ timidus perire.

Which that Excellent Person Sir *R. F.* translates thus:

If

If he know how hard Want to bear,
And fear a Crime more than his End,
If for his Country, or his Friend,
To ſtake his Life he doth not fear.

As for *T. H.* his Mad Conceits concerning *Liberty* and *Neceſſity*, his aſſerting, That the HOLY ONE is the Cauſe of all *Sinful Purpoſes, &c.* ſince they are ſo generally *abhorr'd* even by thoſe Perſons who aſſert ſuch Propoſitions, from which the ſame moſt execrable Concluſions may be inferr'd, I think it not requiſite that I ſhould ſpend any time in animadverting on them in theſe Papers. And as for thoſe Propoſitions from which I ſay ſuch black Concluſions may be inferr'd, I think I have plainly refuted them by the Truth I have demonſtrated in my Latin Papers againſt *Janſenius* and *Calvin*, whoſe Followers, I hope, will for the future be the more enclin'd to relinquiſh thoſe wretched Opinions, ſeeing them in the company of ſo many *Helliſh* Conceits of that moſt *horrid Monſter, the Father of the* Leviathan. By his ſaying, That 'Men can have no Paſſion 'nor Appetite to any thing, of which Appetite 'God's Will is not the Cauſe, *Chap.* 21. he plainly gives the greateſt Encouragement to the *Workers of Iniquity* to entertain a favourable conceit of the groſſeſt Enormities of their wicked Lives.

Chap. 34. He talks perfectly like one in *Bethlehem*: 'Apparitions, quoth he, though no real 'Subſtances, but Accidents of the Brain, yet 'when God raiſeth them ſupernaturally to ſigni-

'fie his Will, they are not unproperly term'd 'God's Meſſengers; that is to ſay, his Angels.

What does he think of the *Angel* we read of 2 *Kin.* 19. 35. *And it came to paſs that night that the angel of the Lord went out, and ſmote in the camp of the Aſſyrians an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they were all dead corps.* This was a pretty ſtout *Accident of the Brain*, that could ſlay in one night 185000 Men. No doubt there was an *Angel* (an *Evil* one) *in the Brain* of *T. H.* without ſuch an Aſſiſtant he could hardly have *hammer'd out* ſo many *Diabolical Imaginations*. Near the Concluſion of this Chapter he has a *Lucid Interval*: 'But, ſays he, the many places of the New 'Teſtament, and our Saviour's own words, and 'in ſuch Texts wherein is no ſuſpicion of cor-'ruption of the Scripture, have extorted from 'my feeble Reaſon an Acknowledgment and 'Belief, that there be alſo *Angels* ſubſtantial and 'permanent. I pray, Reader, obſerve theſe words, *Have extorted from my feeble Reaſon*; ſee how he diſcovers his *Croſs Humour* and *Averſeneſs*, from a due compliance with the Judgment of the Church of God. He reproaches his Reaſon for falling under the power of a Great Truth, which he had ſuch a mind to oppoſe. By theſe words in the ſame Chapter, —'Where by the 'Spirit of God is meant God himſelf; he provides a *Sophiſtical Evaſion* for himſelf and his Diſciples, in caſe he or they ſhall be charged with the *Macedonian Hereſie*. That young Students may not be impos'd on by perſons more likely to deceive them than *T. H.* by their perverſe Interpretations of Texts of Scripture, wherein

wherein there is expreſs mention of the *Spirit of God*, I ſhall moſt earneſtly beſeech them to peruſe theſe Books of the admirable Saint *Baſil*, viz. *Adverſus Eunomium, & Lib. de Spiritu Sancto*; And I deſire, that in all their Diſcourſes concerning the Nature and Operation of the *Holy Ghoſt*, they would be ever mindful of thoſe words with which he concludes his *third Book* againſt *Eunomius*, Εὐσεβοῦς ἐστι διανοίας τὰ ἀποσιωπηθέντα ἐν ταῖς Ἁγίαις γραφαῖς εὐλαβεῖσθαι ἐπιφημίζειν τῷ Ἁγίῳ Πνεύματι, πεπεῖσθαι δὲ τὴν ἐμπειρίαν αὐτοῦ καὶ ἀκριβῆ κατάληψιν εἰς τὸν ὕστερον ἡμῖν ἀποκεῖσθαι αἰῶνα, &c.

As for that wicked ſtuff which he delivers *Chap.* 42. in a pretended defence of his curſed Aſſertion, That we ought to deny our Saviour 'before Men, if we be commanded by our Lawful 'Prince; it has ſuch a ſmell of Brimſtone, that I abhor to recite it, or ſay a word to any one that undertakes to vindicate him herein: But *the Lord rebuke thee.* His calumniating of the *Holy Martyrs* makes their Wounds as it were to *bleed afreſh*; and this will make his Memory to look *horrid* and *ghaſtly* to Poſterity.

To his wicked *Paradoxes* concerning the word *Church*, and *Power Eccleſiaſtical*, I ſhall oppoſe theſe words of the moſt Learned and Pious Mr. *Herbert Thorndike*, (in his Review of his Diſcourſe of the Right of the Church in a Chriſtian ſtate, *p.* 40.) 'Seeing that the Church is a 'Society, Community, Corporation, or Spiri-'tual Common-wealth, ſubſiſting by the imme-'diate Revelation and Appointment of God, 'without dependance upon thoſe Chriſtian 'States, wherein it is harbour'd, as to the Right

'by

'by which it ſubſiſteth, and *the matter wherein it* 'communicateth; it followeth of neceſſity, that it 'is endowed with Rights correſpondent to thoſe 'wherein the Soveraignty of States conſiſteth. 'The Power of the Sword is the Principal of 'Rights into which the reſt are reſolv'd, when 'they are enforc'd to have recourſe unto it, for 'the execution of that, which becomes requiſite 'to make them available. And the Church hath 'the Sword of the Spirit, which is the Word of 'God, which is uſed two manner of ways, as the 'Sword is, either to ſubdue Strangers, or to cut 'off Malefactors.

Chap. 34. *T. H.* has theſe *Mad* Expreſſions: 'Subſtance and Body ſignifie the ſame thing; 'and therefore Subſtance incorporeal are words 'which when they are joyned together deſtroy 'one another, as if a Man ſhould ſay an incor-'poreal Body. But *Chap.* 25. he has a *Lucid In-terval*: 'To worſhip God, ſays he, as inanima-'ting or inhabiting ſuch an Image or Place, that 'is to ſay, an Infinite Subſtance in a Finite Place, 'is Idolatry. Here he acknowledges, that God is a *Subſtance Infinite*, and conſequently *Incorpo-real.* This Acknowledgment, the force of ſo great a Truth, (to uſe his own words) *extorted from his feeble Reaſon. Hæc eſt ſumma delicti no-lentium recognoſcere, quem ignorare non poſſunt*, Tert. Apol.

Chap. 46. He puts *Hell* and *Purgatory* together, as if the Exiſtence of one were no more *credible* than of the other: 'What is all the Legend, ſays 'he, of Fictitious Miracles in the Lives of the 'Saints,

'Saints, and all the Hiſtories of Apparitions and 'Ghoſts, alledg'd by the Doctors of the Church 'of *Rome*, to make good their Doctrine of *Hell* 'and *Purgatory*, the power of Exorciſm, and 'other Doctrines, which have no warrant, nei-'ther in Reaſon nor Scripture. In the 44th *Chapter* he has provided a comfortable ſtate for the Reprobate, after the Reſurrection, inſtead of that ſtate of ineffable Torments, which all true Chriſtians acknowledge to be ſignified by the Torments of Hell. 'The Reprobate, ſays he, 'ſhall be in the eſtate that *Adam* and his Poſterity 'were in after the Sin committed. The Wicked, 'ſays he in the ſame Chapter, being left in the 'eſtate they were in after *Adam*'s Sin, may at 'the Reſurrection live, as they did, Marry, and 'give in Marriage, and have groſs and corru-'ptible Bodies, as all Mankind now have, and 'conſequently may engender perpetually after 'the Reſurrection, as they did before.

Are not theſe pleaſant Conceits for that ſort of Men, who would fain have the *Fear of Hell* removed out of the way, whilſt they *turn every one to his courſe, as the Horſe ruſheth into the Battel?* But the fear of Death and Hell they ſhall never be able to ſhake off, let them do what they can:

——*Hæret lateri lethalis arundo.*

And now I doubt not but the ingenuous Reader will concurr with me in the Indignation I conceive againſt the moſt intolerable Impudence of a late Writer, who pretends to ſet forth an Hiſtory of the Life of *T. H.* He tells us, we are all

all mistaken, *the Black-Moor is exceeding White. Controversias quidem Theologicas*, says he, *p.* 167. *maximè aversatus est. Quicquid autem ad Pietatis exercitia, aut Bonos Mores conferret, plurimi fecit.* To adorn the Memory of such a Man as *T. H.* what is it but to provide, that the *Corps* of one that *dyed of the Plague may lye in state*, that People coming to behold it may contract the *Infection?* If this Author go on to publish any more Books to as ill purposes as he has done this, whatever height of Learning and Eloquence he may attain unto by the continuance of his *Studies*, he will certainly deserve no better *Character* than that which was given by *Velleius Paterculus* to *C. Curio*, Hist. lib. 2. *Homo Ingeniosissimè Nequam, & Facundus Malo Publico.* Most just is the severity of the Censure past upon this most Infamous Writer, by the most Reverend Archbishop of *Armagh*: 'The catching of the *Leviathan*, *Chap.* 1. Thus 'we have seen how the *Hobbian* Principles do 'destroy the Existence, the Simplicity, the Ubi-'quity, Eternity, and Infiniteness of God, the 'Doctrin of the Blessed Trinity, the Hypostatical 'Union, the Kingly, Sacerdotal, and Prophetical Offices of Christ; the Being and Operation 'of the Holy Ghost, Heaven, Hell, Angels, Devils, the Immortality of the Soul, the Catholick 'and all National Churches, the Holy Scriptures, 'Holy Orders, the Holy Sacraments, the whole 'Frame of Religion, and the Worship of God; 'the Laws of Nature, the Reality of Goodness, 'Justice, Piety, Honesty, Conscience, and all that 'is sacred.

I shall

I ſhall moſt earneſtly entreat thoſe young Students in Divinity, who ſhall caſt an Eye on theſe Papers, that they would read all that has been written againſt *T. H.* by this moſt Renowned Archbiſhop, and by the Right Reverend Father in God the late Biſhop of *Salisbury*, and by the Reverend and Learned Dr. *H. More*, Dr. *Sharrock*, and Dr. *Cumberland*. Other excellent Men have abundantly confuted his Wicked Errors, but I have been chiefly converſant in the Writings of thoſe I have here mention'd. I cannot but recite a few Lines of my Lord Biſhop of *Salisbury*'s excellent Sermon concerning *the Sinfulneſs, Danger, and Remedies of Infidelity*, which *T. H.* would not acknowledg to be a Sin. The Author of the *Leviathan*, *Cap.* 41. *p.* 286. tells us in plain terms, 'That we do not read any 'where (in the Scriptures) that they which re-'ceived not the Doctrin of Chriſt did therein 'ſin.

And again, 'That the Injunctions of Chriſt, 'and his Apoſtles, Men might refuſe without Sin. Now, concerning this Aſſertion, I cannot chuſe but ſay, that had I not been acquainted with the Works of that Author, eſpecially thoſe relating to Religion, I ſhould exceedingly wonder at it, becauſe it ſuppoſes Men never to look into their Bibles; which is the thing it would perſwade.

In the 21ſt of *Matthew* our Saviour asks the *Jews* this Queſtion, *Did ye never read in the Scriptures ſuch a thing?* A Queſtion which I muſt repeat to the Aſſerters of this Doctrin: Did they never read in the Scriptures the Sinfulneſs, the

Dan-

Danger, the Hainouſneſs of Infidelity? Surely he that runs may read it.

His Lordſhip's *Exercitatio in Thomæ Hobbii Philoſophiam*, printed at *Oxford* 1656. prov'd a moſt effectual *Antidote* againſt the Plague of the *Hobbian* Errors, which at that time began to ſpread moſt dreadfully.

Since I had fitted theſe Animadverſions for the Preſs, there came to my Hands a Book, entituled, *An Anſwer to a late Book publiſht by Dr.* Bramhal, *late Biſhop of* Derry, *called*, The Catching of the Leviathan. I wiſh ſome Learned Man would publiſh a Reply to it, to vindicate the Honour of that moſt renowned Prelate. If the Charge I have brought againſt *T. H.* in theſe Animadverſions be true, that Monument of his Reputation (which ſome may conceit to have been) erected in this Book, will moſt certainly, in the Judgment of all Men, fall to the Ground; the weakneſs whereof in one particular I ſhall here demonſtrate.

He affirms, That *Atheiſm is a Sin of Ignorance*; and he conceits, that he ſufficiently *expoſes* the moſt Reverend Archbiſhop by this pitiful *Sophiſm*.

'If it be not a Sin of Ignorance it muſt be a 'Sin of Malice: Can a Man malice that which 'he thinks has no Being?

Anſw. To have an *Averſion* to the Notion or Conception of a *Being Infinite in all Perfection*, is to *Malice* or *Hate* GOD: And ſuch an *Averſion* is the groſſeſt *Atheiſm*. *T. H.* ſuppoſes that there is a GOD; and from this Suppoſition it muſt needs

needs follow (whether he would have it ſo or no) that all *Rational Creatures* are *capable* of the foreſaid Notion. So that an Averſion to it can proceed from no other Cauſe, but only the *Pravity of the Will* perverting the Undertaking. *T. H.* pretends to Believe the *Holy Scriptures: Now it is written, This is the True Light, that enlightneth every man that cometh into the World.* The True Light is GOD: *It is written, God is Light.* If the True Light enlightneth every Man that cometh into the World, *Atheiſm* is not only the *Not Seeing* of Him, but an *Averſion* to Him; no Sin of Ignorance, but of Malice. Ὅπερ ἔδει δεῖξαι.

I ſhall not make any other Apology for the *ſharpneſs* of my Stile, but this: That it is not enough not to Conſent to the *Hobbian* Errors, but we muſt *Hate them with a perfect Hatred.*

I have no more to do at preſent, but only to recite thoſe words of the bleſſed *Pſalmiſt*, with reference to every one of the Diſciples of this moſt Impious *Sophiſter*, which I us'd in public, with reference to him, not long before his death: *Ariſe, O God, maintain thine own cauſe: remember how the fooliſh men blaſpheme thee daily.*

Δόξα τῷ Θεῷ Πάντων ἕνεκεν.

EPI-

EPITAPHIUM
R. SH. *LL. Doctoris.*

Hic Jacent
Reliquiæ Viri Incomparabilis Roberti Sharrock,
Qui Jacentem Suscitavit
Philosophiam Practicam,
Atheismum *Triumphantem Debellavit:*
HOBBII, SPINOSÆ, *& cæterorum*
Ejusdem furfuris homuncionum Placita,
Specie quâdam Eruditionis insignis ostentata,
Quam sint Stolida; quam Improba
Clarissime Demonstravit.
Virtutum, & Vitiorum omnium
Veras, ac Vivas Effigies depingens
Horum Odia, Illarum Amores
In Animis Prudentium Lectorum
Flagrantissimos Accendit.
Scriptis Varii Argumenti Elaboratissimis
Usq; ad Consummationem Seculi
Apud Doctos, & Pios permansuris
Famæ Suæ
Exegit Monumentum
Ære perennius.

Clarissimi Viri Domini GEORGII MACKENZI
Epitaphium, *A. D.* 1691.

Ingenio Magno, ac Verâ Pietate refulget
Illius Egregii Candida Fama Viri.
Cum nihil Hîc fuerit, Quo se ingens flamma foveret,
Ignea Mens Terras linquit, & Astra Petit.

A LETTER to the Author of a Pamphlet, Entituled, The Doctrine of the Trinity Placed in its due Light.

Non eloquimur magna, ſed vivimus.

SIR,

THO I acknowledge, That you deſerve the Character of a Perſon Ingenious and Learned; yet ſince you deny the *Catholic Faith*, whilſt you pretend to be a True Son of the Church of *England*, I muſt ſay, you do not deſerve the Name of an *Honeſt Man*. I doubt not but any Learned and Impartial Reader, that believes the Holy Scriptures were written by *Divine Inſpiration*, will readily grant, that in two or three Lines I deſtroy your *Hypotheſis*, *viz.* That there is no other Difference or Diſtinction betwixt the *Father*, *Son*, *and Holy Ghoſt*, than there is betwixt Infinite Goodneſs, Wiſdom, and Power. It is moſt agreeable to the Holy Scriptures, to ſay, That Infinite Goodneſs; is Infinite Wiſdom, and Power, and that Infinite Wiſdom is Infinite Goodneſs and Power, and that Infinite Power is Infinite Goodneſs and Wiſdom: But it is moſt contrary to the Holy Scriptures, to ſay, That the *Father is the Son*, *and the Holy Ghoſt*; *and that the Son is the Father*, *and the Holy Ghoſt*; *and that the Holy Ghoſt is the Fa-*

ther and the Son. Your ridiculing the Heavenly Senniments of St. *Auguſtin* concerning the *Divine Beauty*, is ſuch an Abomination, that I cannot recite it without an *Horreſco Referens* as a Preface to the Recitation of ſuch a Blaſphemous *Harangue*. *P.* 4. 'Let us ſeriouſly conſider; How could *Epicurus* more Graphically 'deſcribe his *Idle Voluptuous Deity*, than by comparing him to a *Beautiful Lady*, pleaſing her 'ſelf with the Image of her fair Face, reflected 'in a bright ſmooth Glaſs? or, How could 'he give a better Account of his regardleſneſs 'of the World, than by ſaying, his *Life*, his '*Glory*, and his *Pleaſure* are all his Intereſt, and 'and theſe are *determined to one another.*

'Now, I pray thee, Reader, what is all this 'to thee, or me, but a *Diſcouragement* from hoping any good from ſuch a *God*, and conſequently from paying him any Love, or Service? Be the Lady never ſo perfect in *Beauty*, her *Glaſs* never ſo exactly clear, her *Delight* in it never ſo raviſhing; what is this 'to the well-ordering of her Family, but an 'hindrance? A Noble, Eloquent, and Judicious Writer, in his *Advice to a Daughter*, telleth her, That her Servants will more value 'her *Houſe-keeper* than her *Ladyſhip*, if they find 'ſhe takes no care of them: And ſome will 'ſay, It is not ſo unreaſonable to Worſhip the '*Sun*, who is the World's great *Benefactor*, as 'that Sun's *Creator*, if he leaves them without 'farther regard to their happineſs.

'Now I pray thee, Reader, What is all this 'to thee, or me? Is it nothing to me, that my God is the Infinity of True Beauty, that He

is

is all that I can desire, all that deserves my Love? The Divine Beauty implies the Glory of infinite Goodness, Wisdom, and Power, and is all this nothing to me? It implies the Glory of the Justice of the Divine *Vengeance* on Impenitent Sinners, as they are Impenitent, and the Glory of Infinite Mercy towards Sinners, that repent, or such, who, tho they do not truly repent, have not so hardened their hearts, but that they are capable of Repentance: And is all this nothing to me? Is it nothing to me, that the Divine Beauty being Infinite, is in all *Things* and *Events* (*Sin* only excepted); so that whilst I sincerely believe in JESUS, all the Objects of my Thoughts are Matter of Joy and Satisfaction unto me? The *King of Terrors* ceases to be terrible, and becomes a most useful *Subject* to those that obey the *Royal Law of Liberty*, and so become Kings, and *More than Conquerors* over all their Enemies. This Happiness they attain unto by a true Sense, or Practical Knowledge of the *Divine Beauty*, the *Infinity* of Light and Love: And is all this nothing to me? Certainly the Divine Beauty is *All Things* to me. One Glympse of it is enough to quench all such burning desires, which torment the Souls of *Covetous*, *Ambitious*, and *Voluptuous Men*. This *Beauty* do I see in the Image of the *Invisible God*, *the Brightness of the Glory of the Father of Lights*, *and the Express Image of his Person*. Your kind Reflexion upon the *Mahometans*, p. 19. puts me in mind of that most Remarkable Passage in a Learned Book, Entituled, *A Discourse of Natural, and Reveal'd Religion*. *Chap.* 26. 'Before 'take my leave of *Mahomet*, it will not be ami

'to Advertiſe my Reader (if he be a Chriſtian) 'of the Danger, both he, and all other Chriſti- 'an are in of being reduc'd under the Slave- 'ry of this Mortal, and Common Enemy; ſo 'that how proſperous ſoever the Chriſtian Arms 'are, or have been, we are ſtill in greater dan- 'ger than ever, of being ruin'd by the Le- 'gions of theſe Infidels, not thoſe of their *Spahi's* 'or *Janizaries*, but by thoſe of another Order, 'far more miſchievous; foraſmuch as they fight 'under our Colours, and pretend to be of our 'Party, ſuch Enemies are ever look'd upon as 'the moſt dangerous; for they are rarely diſco- 'vered, till they have given the Mortal Blow. 'Now theſe are the *Socinians*, which, tho ex- 'ploded the World above a Thouſand Years 'ago, under the Appellation of *Arians*, are in 'theſe our days, riſen again from the Grave, 'and like *Spectrums* appear every where in the 'dark.

P. 29. You ſay, 'That St. *Gregory Nazianzen* 'in his 35th Oration, maketh the *Unity* no other 'than *pecifical*; wherein he agreeth with his 'great Friend St. *Baſil*, as appeareth by the Letter ſent him expreſly upon this Subject by that great Fa her.

Have you any *Fear* of God, or *Shame* of the World, who have the Impudence to publiſh ſo Notorious a Lye! Theſe are St. *Gregory Nazianzen*'s Words, in his 38th Oration, and there is nothing in his 35th but what is fully agreeable to them. Τοῦτο πάντη Καταλυπτὸν αὐτοῦ (Θεοῦ) μόνον ἡ 'ΑΠΕΙΡΙΑ.

This is the firſt Verſe of one of his *Hymns*:

'Ω

Ὦ ΠΑΝΤΩΝ ΕΠΕΚΕΙΝΑ. Τὶ γὰρ θέμις ἄλλοσε μελπειν:

That Unity cannot be Specifical, or under any Genus, which is above all being *Absolutely Infinite.* There is not one Word in any one of St. *Basil*'s Epistle to St. *Gregory Nazianzen*, that might give any Man an Occasion to conceit, That he thought the *Unity* no other then *Specifical.* Blush, and be confounded at the reading of these Words of that Holy Father, wherein he expresses his Sense of the *Divine Unity: De Spiritu Sancto*, Cap. 18. Θεὸν ἐκ Θεοῦ προσκυνοῦντες, κὶ τὸ Ἰδιάζον τῶν Ὑποστάσεων ὁμολογοῦμεν κὶ μένομεν ἐπὶ τῆς Μοναρχίας εἰς Πλῆθος Ὑπεσχισμένον τὴν Θεολογίαν Μὴ σκεδαννύντες διὰ τὸ Μίαν ἐν Θεῷ Πατρὶ, κὶ Θεῷ Μονογενεῖ, τὴν οἱονεὶ μορφὴν Θεορεῖσθαι, τῷ ἀπαραλλάκτῳ τῆς Θεότητος Ἐκιζομένην. Where the *Unity* is *Specifical*, there are (*Actually*, or *Potentially*) more than one of the *same Kind.*

I shall now give you some of my Reflections upon the Conclusion of your *Sophistical Essay:* 'Some, I hope, say you, will find satisfaction in 'the very *Doctrine*, as now stated: Those that 'cannot fully grant their Assent and Consent to 'the *Doctrine* for its *own sake*, may find some '*Ease*, if not full *Cure* of their Scruples, when 'they Conform to our Establish'd Worship for '*Peace sake:* The former indeed is the best 'Fruit; but the later is not contemptible. If I 'obtain either of them, I have already a sufficient 'Reward: Yet I hope for a greater from that 'Lord, whom I have thus endeavoured to serve, 'and who hath said, *Blessed are the Peace-makers.*

Here you plainly discover your *Develish* Design, to bring the *Socinians* into the Communi-

on of the Church of *England*, and consequently to *Corrupt* and Destroy Her. I grant, That an *Unlawful Petition* in the Public Prayers, is no sufficient Cause for any Man to separate himself from such a *Religious Assembly*, which otherwise he should be obliged to frequent. But nothing can be more notoriously repugnant to the Principles of *Common Honesty*, than for any Man to make the most Solemn and Express Profession of believing that which indeed he does not believe. Every one that professes himself to be a Member of the Church of *England*, makes the most Solemn and Express Profession of Believing, that *Our Lord Jesus Christ is God of God, Light of Light, Very God of Very God, Begotten, not Made,* 'being of One Substance with 'the Father, by whom all things were made. Bless-'sed are the Peace-makers, but Cursed are they that deny our Lord Jesus Christ to be the True and Eternal God, whosoever thus *detracts* from Him the *Infinity* of his Glory, he does not love Him: And 'tis known to all that read or hear the Holy Scriptures, what the Apostle says: 'If 'any love not the Lord Jesus Christ, let him 'be *Anathema, Maran-atha.* I am,

Your Servant, &c.

Walonis

Walonis Meſſalini Sententiæ

DE

Epiſcopis & Presbyteris Examen:

Cui annexa eſt,

Animadverſio in *Davidem Blondellum.*

Magna eſt Veritas, & Prævalebit.

Ad Lectorem ÆRIANUM.

TE Oro, & Obteſtor, per eam, quam Profeſſus es, Fidem Chriſtianam, ut mente pura, atque omnibus *Præjudiciis* vacua Pauca hæc Scripta perlegere digneris. *Veritas non quærit Angulos.* In clara luce reponimus ſententiam Noſtram: nullis *Obumbrata eſt Rhetorices* Coloribus, nullo *Dialectices* Affectato Acumine impedita; ſed Sermone ſimplici, & aperto explicata proponitur, ac defenditur contra ejuſmodi Adverſarios, qui ſane Ingenio pollent & eloquio. Facile potes ipſam, quam Tractamus rem totam inſpicere. *Favorem* tuum non petimus, ſed *Æquum Judicium.* Opto te ſemper in Chriſto bene Valere, *Veritatem*, ac *Pacem* amare.

Walo Meſſalinus in Diſſertatione contra *D. Petavium*, *p.* 7. de ſe, Suiſque loquens hæc verba habet: 'Nuſquam negarunt antiqua etiam tem-'pora diſcrimen illud inter Epiſcopos, & Preſ-'byteros agnoviſſe, qui ſciunt rem eſſe antiquiſ-'ſimam, ut duo hi Ordines in Eccleſia fuerint 'diſtincti, Epiſcoporum & Presbyterorum; ſi 'excipiantur Apoſtolica tempora, quorum ævo, 'ut eorum ſcripta teſtantur, nullam conſtat eo-'rum Ordinum fuiſſe diſtinctionem.

Reſp. An ſcripta *Apoſtolica* explicanda ſint ſecundum *Novatorum* Commenta, vel ſecundum *Senſum Communem Sanctorum* in Eccleſia primitiva, quorum Scripta adhuc in Eccleſiæ Ædificationem per providentiam divinam conſervantur, Judicet quiſpiam veritatis Evangelicæ ſtudioſus.

P. 12. 'Paulus in priore ad Timotheum, 'Cap. 3. poſtquam præcepta dedit Epiſcopis, ſta-'tim tranſit ad Diaconos, non alios agnoſcens 'Presbyteros niſi qui confuſo cum Epiſcopis diſ-'crimine iidem haberentur. Nullus itaque inter 'eos gradus interjectus, nec Apoſtolo agnitus.

Viri *Apoſtolici*, *Joannis Chryſoſtomi* ſententiam *Apoſtolicam Walonis Meſſalini* ſententiæ adverſam his verbis clariſſime prolatam cernimus, Hom. 11. in 1 Tim. Διαλεγόμενος πρὸς Ἐπισκόπων, καὶ χαρακτηρίσας αὐτὸς, καὶ εἰπὼν τίνα μὲν ἔχειν, τίνων δὲ ἀπέχεσθαι χρὴ, καὶ τὸ τῶν Πρεσβυτέρων τάγμα φησὶν εἰς τοὺς Διακόνους μεταβιβάσαι. Τί δήποτε; ἐπὶ τὸ πολὺ τὸ μέσον αὐτῶν, καὶ τῶν Ἐπισκόπων. Καὶ γὰρ καὶ αὐτοὶ διδασκαλίαν εἰσὶν ἀναδεδεγμένοι, καὶ προεδρίαν τῆς ἐκκλησίας, καὶ ἃ περὶ Ἐπισκόπων εἶπε, ταῦτα καὶ τοῖς Πρεσβυτέροις ἁρμόττει, τὴν γὰρ χειροτονίαν μόνην ὑπερβέβηκασι.

Hom. 13. Μετὰ ἐπιθέσεως τῶν χειρῶν τῷ Πρεσβυτερίῳ. Οὐ περὶ Πρεσβυτέρων φησὶν ἐν ταύτῃ, ἀλλὰ περὶ Ἐπισκόπων. Οὐ γὰρ δὴ Πρεσβύτερος τὸν Ἐπίσκοπον Χειροτονεῖ.

Phraſis

Phraſis iſta, Μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ Πρεσβυτερίου hac ratione explicanda eſſe videtur. Matt. 26. 64. Ἐκ Δεξιῶν τῆς Δυνάμεως Gal. 2. 9. Δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ Κοινωνίας Ut per *Dextram Potentiæ* ſignificatur Dextra, per quam Exercitur Potentia: Et per *Dextras Societatis* ſignificantur Dextræ per quas Exercetur Mutuus Amor, ſeu Commune (κοινωνία) ſic etiam per *Manus Presbyterii* ſignificantur Manus per quas Exercetur *Presbyterium*, hoc eſt, *Presbyteri Præſidentis*, ſeu *Epiſcopi* Officium.

P. 14. Cum vocat eos Πρεσβυτέρους ipſe ſe Συμπρεσβύτερον eorum appellat. Recte: Sed inde non ſequitur omnes quos vocat *Presbyteros fuiſſe Apoſtolos*, quia illos in eodem cum ſeipſo *Apoſtolo* Nomine conjungit, dum ſeipſum appellat *Sympresbyterum*; nec hinc ſequitur omnes fuiſſe *Epiſcopos*, ſeu in Poteſtate *Ordinandi* conſtitutos, qui illo tempore vocati erant *Epiſcopi*.

P. 86, 'Cum *Presbyteri* omnes ex æquo vocarentur, & Epiſcopi pariter omnes, nullum inter 'eos tum diſcrimen fuiſſe dignitatis ex eo comprobatur, quia nullum eſſet appellationis.

Manifeſtum eſt temporibus *Apoſtolicis* magnum fuiſſe diſcrimen Dignitatis inter Timotheum *Presbyterum* atque alios qui tum etiam appellati erant *Presbyteri*: fuit ille ea dignitate præditus, quam jam tota Eccleſia *Epiſcopalem* vocat, quæ *Data eſt illi cum Impoſitione Manuum Presbyterii*. Scilicet is *Juriſdictionem*, in ipſos *Presbyteros*, atque *Ordinandi* Poteſtatem *ab Apoſtolo* Paulo accepit, 1 Tim. 5. 20. 'Adverſus Presbyterum 'accuſationem noli recipere, niſi ſub duobus, aut 'tribus Teſtibus. V. 22. Manus cito ne cui im'ponito.

P. 117.

P. 117. 'Cum hæc dicit *Hieronymus*, *quid facit* 'excepta ordinatione Epiſcopus, *quod Preſbyter non* 'faciat? Ad morem, juſque ſuæ ætatis reſpexit. 'Sed non ita ſe rem habuiſſe Apoſtolorum ævo 'intellexit. Eundem enim tunc fuiſſe Presbyte- 'rum, & Epiſcopum in Commentariis ad *Titum* 'ſcripſit, & Presbyteros quoque habuiſſe Ordi- 'nandi poteſtatem, quia Presbyteri id erant, quod 'Epiſcopi. Idem eſt ergo, inquit, *Presbyter, qui* '& *Epiſcopus*: ——— *& antequam Diaboli inſtinctu* 'ſtudia *in religione fierent, & diceretur in populis,* 'Ego ſum Pauli, Ego Apollo, Ego autem Cephæ, 'communi Preſbyterorum conſilio Eccleſiæ gubernaban- 'tur. Tunc temporis, id eſt, Apoſtolorum ætate 'in commune Presbyteri Eccleſiam regebant, pa- 'res omnes honore, ac poteſtate. Ab eo autem 'tempore, hoc eſt, ex quo ſtudia in Eccleſia 'facta ſunt, *Poſtquam unuſquiſque eos quos Baptiza-* 'verat ſuos putabat eſſe, non Chriſti, in toto orbe de- 'cretum eſt, ut unus de Presbyteris electus ſuperpone- 'retur cæteris, ad quem omnis Eccleſiæ cura pertine- 'ret, & ſchiſmatum ſemina tollerentur. Poſt Apo- 'ſtolorum itaque tempore hoc decretum in toto 'Orbe factum eſt.

Reſp. Nos minime negamus quin ad reprimenda *Schiſmata* neceſſe fuerit ut Epiſcopi *Plus Auctoritatis* exercerent; atque inde diſtinctio Dignitatis *Epiſcopalis & Preſbyteralis* clarius apparuit. Communi Presbyterorum Conſilio Eccleſiæ gubernabantur antequam inter ipſos Presbyteros orta ſint Diſſidia: Tunc neceſſe erat ut ille Presbyter, qui Ordinandi Poteſtatem habebat, atque hac ratione Cæteris Præſtabat, Juriſdictionem quandam exerceret ad reprimenda *Schiſmata*. Notandum eſt, quod ipſe agnoſcat *Heronymus* inceptam

ceptam fuiſſe hanc conſuetudinem temporibus Apoſtolorum; nempe *cum diceretur in populis Ego ſum Pauli, Ego Apollo, Ego autem Cepha.* In hac ipſa Epiſtola in qua iſta occurrunt verba, *Quid facit Excepta Ordinatione Epiſcopus, quod Presbyter non faciat*, Sic ille loquitur; 'Ut ſciamus Tra-'ditione Apoſtolicas ſumptas de Vetere Teſta-'mento, quod *Aaron, & Filii Ejus*, atque Levitæ 'in Templo fuerunt hoc ſibi Epiſcopi, & Presby-'teri, & Diaconi vendicent in Eccleſia. Hinc 'omnibus innoteſcat quam ſit Veritati Inimicus Adverſarius Noſter, qui auſus eſt hanc voces proferre? 'Ad morem, juſque ſuæ ætatis reſpexit. 'Sed non ita rem habuiſſe Apoſtolorum ævo in-'tellexit. Poſt Apoſtolorum tempora hoc decre-'tum in toto Orbe factum eſt. Quod ſpectat ad Commune Presbyterorum Conſilium in Gubernanda Eccleſia, de quo loquitur *Hieronymus*, uſq; adhuc Poteſtatem aliquam *Juri Epiſcopali* ſubordinatam tenere ſimplices Presbyteros quis non videt? Sed nunquam fuit iis conceſſa *Ordinandi* facultas. Qualemcunque dignitatem, ſeu poteſtatem S. *Hieronymus*, vel S. *Chryſoſtomus*, vel alii *Sancti Scriptores* in Eccleſia Primitiva iis tribuerint, ſemper *Excepta eſt Ordinatio.* Quàm plenus, ac perfectus ſit Conſenſus *Hieronymi* & *Chryſoſtomi* hæc verba *Hieronymi* clariſſimè oſtendunt. 'Ad Titum & Timotheum de Ordina-'tione dicitur: de Presbyteris omnino reticetur, 'quia in Epiſcopo & Presbyter continetur. Uterque loquitur quidem magnifice de *Presbyteri* dignitate ſed uterq; denegat *Preſbytero*, tribuit *Epiſcopo Ordinandi* facultatem. Ad *Walonem* re-'vertamur, p. 123. 'Eadem eſt explicatio, in-'quit, *Ambroſii*, vel illius commentatoris, qui 'nomen

'nomen ejus ementitus est, in Epistolam ad Ti-
'motheum, Cap. 3. *Post Episcopum, inquit, Diaconi Ordinationem subjicit. Quare? Nisi quia Episcopi, & Presbyteri una Ordinatio est. Utrique enim Sacerdos est. Sed Episcopus primus est.* 'Sui
'sæculi, inquit *Walo*, consuetudinem spectabat,
'cum hæc scriberet, non Apostolicorum tempo-
'rum usum & morem. Per hæc verba *Una Ordinatio est* nihil aliud intelligere debemus quàm quod ipse dicit *Hieronymus*, nempe in *Episcopo* & *Presbyterum contineri.*

Certè evidentissimum est Eum spectasse Apostolicorum temporum usum, & morem. *Post Episcopum Diaconi Ordinationem subjicit.* Quis subjicit, nisi ipse *Apostolus*, qui Scripsit hanc Epistolam, cujus enarrationem hic Commentator instituit?

P. 242. 'Inepte, & Imperitè inscitiæ carci-
'noma Loyoliticum verba illa Pauli ab Hierony-
'mo usurpata in eam traxit sententiam, quasi ex
'his inducere vellet, ab eo tempore, quo ista
'jactabantur apud Corinthios sublatam fuisse inter
'Pre-b teros æqualitatem, & unum omnibus im-
'positum Episcopum.

Resp. Hieronymum sensisse temporibus Apostolicis sublatam fuisse inter Presbyteros inæqualitatem, nempe unum cæteris fuisse superpositum, evidentissimè constat ex hisce *Hieronymi* verbis supra recitatis: 'Ut sciamus Traditiones Apostо-
'licas, *&c.* En ipse Agnoscit *Hieronymus* ex *Apostolicis* Traditionibus clarescere *Episcopum* tam certè fuisse *Presbyteris* superiorem, quàm *Aaronem Filiis suis, & Levitis. Walonis Messalini* Garrulitatem veritati Evidentissimæ adversam Odio, ac contemptu magis, quàm responsione aliqua dignam, esse existimamus. P. 389.

P. 389. ‘*Tertullianus*, in libro de Baptiſmo, ‘etiam diſcretionem Epiſcopalis Ordinis, & Pres‘byterici ſola auctoritate *Eccleſiæ* introductam ‘ſatis clarè innuit his verbis: *Dandi quidem Ba‘ptiſmi jus habet ſacerdos, qui eſt Epiſcopus. De hinc ‘Preſbyteri, & Diaconi, non tamen ſine Epiſcopi* au‘ctoritate propter Eccleſiæ honorem, *Quo ſal‘vo ſalva pax eſt.* Majorem Epiſcopi auctorita‘tem quàm Presbyteri è ſola *Eccleſiæ* conſtitu‘tione & conſuetudine deſcendere clarè dicit, ‘cum ob *Eccleſiæ* honorem id conſtitutum ſigni‘ficat, quo ſalvo pacem ſalvam eſſe ait. Simul ‘etiam inducans eandem cauſam feciſſe ut Epi‘ſcopus præponeretur Presbyteris: quam & *Hie‘ronymus* poſuit. Ut Schiſmata nempe tollerentur, & Pax conſervaretur *& æmulatio* remove‘retur, quæ *Schiſmatum* mater eſt. Ad jungen‘dus igitur jam tibi *Ambroſio*, *Hieronymo*, *& Au‘guſtino Tertullianus*, qui non minus quàm illi di‘ſertè *Epiſcopalis* Ordinis, & *Preſbyteralis* differen‘tiam humano inſtituto tribuit, id eſt, *Eccleſiæ* ‘*Auctoritati.*

Reſp. Epiſcopalis Ordinis, & Presbyterialis differentiam Inſtitutio *Fluſquam humano* tribuit, qui aſſerit eam Eccleſiæ auctoritate eſſe conſtitutam: Nam ab ipſo *Chriſto*, *Domino*, ac *Deo* Noſtro eccleſiæ derivata eſt auctoritas. An ulla ratione *Veriſimile* habeatur *Tertulliani* ætate, hoc eſt, Secundo poſt Apoſtolos ſæculo, conſtitutionem aliquam *Non-apoſtolicam* tanti fuiſſe apud omnes in toto Orbe Chriſtianos, judicet quicunque verum dicere maluerit, quàm *hypotheſi ſervire.* Utinam omnes qui præ ſe ferunt ultimam *Schiſmatum* averſationem, hoc ſtudio ducerentur, ut Epiſcopus ubiq; ſit Presbyteris præpoſitus, quod olim hanc

hanc ob rationem Constitutum fuisse vel ipsi *Presbyteriani* agnoscunt: *Ut Schismata nempe tollerentur, & Pax conservaretur, & Æmulatio removeretur, quæ Schismatum mater est*

P. 413. 'Bono fine institutum hoc fuisse ne-'mo negat, cum optima ratio fuerit ita instituen-'di. Nunc cum reipsa cognoscitur ex Episcopa-'li Tyrannide certius in *Ecclesia* malum, ac dam-'num majus oriri, quàm quod ex æmulatione 'æqualium metuebatur, quod bona de causa con-'stitutum fuerat, meliore posse, imò & debere 'abrogari quis non videt?

Quo Judice, qua Auctoritate id debet abrogari, quod à tota *Ecclesiâ* erat constitutum ad *Schismata* tollenda, quibus nullum in *Ecclesiâ* majus malum oriri possit? Omnium Hæreseωn, atq; actionum Iniquissimarum Origenes esse *Schismata* quis non videt? *Episcopalis Tyrannis*, ubicunq; sit, *humilitate, ac patientia* populi *Christiani* arguenda, ac reprimenda est; non Armis, *Phanaticis* concionibus, clamoribus, omnimodo furore miscenda sunt omnia in illis Regnis, in quibus perhibentur *Episcopi Tyrannidem* exercere.

P. 442. 'Curationem solam habuerunt primi 'Episcopi, qui & iidem Presbyteri, sinè potestate, 'sine imperio, sine Jurisdictione.

Falsissimum est S. *Scripturæ* manifestè contrarium primos Episcopos nullam habuisse Potestatem, nullam Jurisdictionem. Certo certius est aliquam illos habere potestatem, quibus aliqua Debita est Obedientia, Heb. 13. 17. *Obedite præpositis vestris*, inquit *Apostolus*.

Heu quantos errores, quot opinionum Portenta, Fomenta ista Scelerum in Orbem Christianum induxit superbia literata quadam verbositate suffulta!

fulta! Inſtabiles *Multorum* Animi *Flumini Verborum obſtare* nequeunt: Per inſignem *Multiloquii* violentiam rapiuntur in vaſtum errorum Gurgitem. Triſtiſſimum hujus rei exemplum cernimus in controverſia iſtade diſtinctione *Ordinis Epiſcopalis à Preſbyterali* tam fervidè agitata. Scilicet hanc Litem ad horrenda intereptos Chriſtianos (Pacificum Nomen) Certamina provexit non magna aliqua *Preſbyterianorum* Sententiæ *Veriſimilitudo* ad alliciendos hominum Mentes idonea, ſed convenientia iſta, quæ in illo dogmate eſt, cum *Nativa* generis humani *Nequitia*, unde nimirum omnia oriuntur ſemina *Pervicacitatis*, *ac Superbiæ*, cujus indoles hujuſmodi eſt, ut *Auctoritati* in Univerſum ſemper Refragetur, præſertim Eccleſiaſticæ. Degeneres Animos arguit, homines Generoſos, Dignitate aliqua *Sæculari* præditos, vel quoſlibet Ingenio, ſecundum ſuam opinionem præſtantes, atq; *Artium Politicarum* ſtudioſos, licet è *Fæce Plebis* oriundos degeneres animos arguit iſtiusmodi Viros agnoſcere *Eccleſiaſticos* auctoritatem aliquam ſeu poteſtatem habere. At, at, veniet profectò Tempus, citò veniet, quo omnibus *Adami Filiis* clariſſimè innoteſcet hæc Veritas, Quicquid Agunt homines, Quicquid aliqua ratione extat in Tota Rerum Natura, Nihil eſſe æſtimandum, niſi in quantum ſpectat ad *Eccleſiam*. Qui Gubernant *Eccleſiam* in auctoritate exercenda, humilitatem Vere Chriſtianam maximè conſpicuam exhibeant ad reprimendam hujus Sæculi ſuperbiam. Certè auctoritatis à *Chriſto* derivatæ nunquam poterint plenam exerere Efficaciam, niſi cum ſeipſos Oſtenderint MAGISTRI OPT. MAX. Sequaces, Qui dicit, '*Si quis vult poſt Me venire*

venire, Abdicet semetipsum, & attollat Crucem suam quotidie, & sequatur Me.

ΈΡΧΟΥ ΚΥ'ΡΙΕ 'ΙΗΣΟΥ·

D. BLONDELLUS *in Apologiâ pro Sententiâ* Hieronymi *de Episcopis, & Presbyteris, p. 3. hæc verba habet.*

'COnsuetudo illa, non ex quo primum inter 'Corinthios auditum fuit, *'go sum Pauli, &c.* 'sed paulatim invaluit. Quod adversus eos dili- 'gentius notandum venit, quos *Hieronymianæ* 'phrases nudo cortici eo sine inhærere mordi- 'cus juvat, quo liberius à clarissimi scriptoris 'mente aberrare sinantur.

Resp. Eundem esse Sensum, quem nos asseremus, *Hieronymianæ* phrases extra omnem controversiam ponitur per hæc ipsa *Hieronymi* verba in eadem Epistola ad *Evagrium*, in qua phrasis ista occurrit: 'Ut sciamus Traditiones Apostolicas 'sumptas de Vetere Testamento, quod Aaron, & 'Filii Ejus, atq; Levitæ in Templo fuerunt, hoc 'sibi Episcopi, & Presbyteri, & Diaconi vendi- 'cent in *Ecclesia*.

P. 4. 'Quoscunq; *Spiritus Sanctus Episcopos,* 'pascere Ecclesiam, attendere gregi, &c. Ii veri 'nominis ac dicti *κυρίως* Episcopi censendi sunt; 'quid enim aliud præstare suum putent, quos nunc '*ἰδίως* Episcopos vocamus?

"*Ἰδίως* dicti *κυρίως* Episcopi est, ut sit in potestate *Ordinandi* constitutus, quod ne quaquam Commune est illi *cum* aliis *Presbyteris*.

P. 8.

P. 8. 'Nihil *Hieronymi* ſeculo *fecit Epiſcopus* 'excepta ordinatione, quod non faceret Presby-'ter. Manifeſtum eſt Sanctum *Hieronymum* in hiſce verbis *Excepta Ordinatione*, non ſua tantum Tempora reſpexiſſe, ſed etiam *Apoſtolica:* namque aſſerit ſecundum *Traditiones Apoſtolicas* (ut conſtat ex verbis ſupra recitatis) in Eccleſia Epiſcopum tam certò fuiſſe Presbytero Superiorem, quàm in Templo *Aaronem Filiis* ſuis, & *Levitis.*

P. 57. 'Licet Eccleſiaſtico jure *non omnis Preſby-'ter Epiſcopus ſit, Epiſcopi, & Preſbyteri una ordinatio* 'eſt, adeóq; idem ἀξίωμα; ſive enim per *ordina-'tionem* conſecrationis ritum, & χειροτονίαν, ſive 'munus ipſum ad quod χειροτονία deſtinatur con-'ſecratus, intelligere placeat, perinde eſt; ſiqui-'dem quorum eadem eſt generatio, ſeu actus, quo 'forma introducitur, eorum eadem eſt *forma* 'quæ *dat eſſe rei* quorum eadem eſt functio, eorum 'eadem eſt poteſtas ἐνεργητικὴ à forma manans.

Reſp. Quanquam iſto reſpectu *Epiſcopi & Preſ-byteri eadem Ordinatio eſt*, quod in Ordinatione Epiſcopi includatur Presbyteri Ordinatio, adeo ut in eum, qui in *Ordine Epiſcopali eſt* conſtitutus, collata ſit Poteſtas ea omnia faciendi quæ Presby-ter faciat; hoc tamen reſpectu Diverſa eſt eorum Ordinatio, quod per Ordinationem Presbyteri non ſit in ipſum collata Poteſtas alios Ordinandi, quæ ſoli reſervatur Epiſcopo, ſemper excipienda ab ea Poteſtate, quæcunq; Presbytero tribuitur. Proculdubio quorum eadem eſt Functio, eorum eadem eſt Poteſtas; ſed pernegamus eandem eſſe ex omni parte Epiſcopi, & Presbyteri Functionem.

P. 66. 'Interiacens Ætate Sua inter Sacer-'dotes διάμεμα Chryſoſtomus ob oculos habe-'bat.

Resp. S. *Chrysostomus* hanc reddidi rationem cur *Paulus Apostolus* in Epistola ad Timotheum nullam faceret mentionem simplicium *Presbyterorum*, sed immediatè Transiret ab *Episcopis* ad *Diaconos* nempe quia non alio dignitatis Discrimine Episcopi Distabant à *Presbyteris*, nisi Sola *Ordinandi* Potestate. Νοῦς δ' ἀπόλωλε καὶ Αἰδὼς istiusmodi *Sophistæ* qui Audet asserere S. *Chrysostomum* hoc in loco suam tantum, non *Apostolorum* ætatem respexisse. Ejusdem farinæ sunt ea omnia, quæ Ostentator iste Multifariæ, & Immensæ Lectionis ad Lassandum potius quam *Satiandum* lectoris studium exprompsit. Scilicet is speciem ingentis literaturæ non falsam præfertur in opinionem falsam inducat quàm plurimos eorum, qui solent in famam Scriptoris potius quam in ipsam Rem Scriptam inquirere; præsertim si *Valdè Velint*, id Verum haberi, cui speciem *Veritatis* affingunt celeberrimi Scriptores. Cum igitur in nullo versemur dubio, quin plurimos eorum qui aussi sint asserere Presbyteros Potestatem habere Presbyteros *Ordinandi* in errorem istum potius induxerint Perversæ *Voluntatis* indomitæ Vires, quam aliqua imbecillitas *Intellectus*, non tam opus est Verbis, ut cum iis apud Homines Disputemus, quam perpetua, ac ferventissima apud Deum Oratione, ut istiusmodi hominum pectoribus suavitatem illam *Non-Ennarrabilem* infundat, quæ non est aliunde percipienda, nisi e Gustatis Fructibus Christianæ Humilitatis, atq; obedientiæ propter Christum istis Hominibus præstandæ, quibus ille aliquam in Nos Regendos Potestatem Dedit.

PATER NOSTER, QUI ES IN COELIS,
VENIAT REGNUM TUUM.

A Let-

A Letter to Monſ. De la Croſe; *together with ſome Reflections on the Letter to* Charles Blount *Eſq; concerning Natural Religion, as oppos'd to Divine Revelation: And alſo on that Infamous Book, entituled,* The Naked Goſpel.

Τὸ Ἀληθὲς ἐν Βαχχεῖ κεῖται.

SIR,

I AM heartily ſorry that you have given ſo great Scandal not only to the *Socinians*, by aſſerting that moſt deteſtable Conceit of the *Three Infinite Spirits*, but alſo to the *Deiſts*, by denying, that Six of their Seven Propoſitions may be known without external Revelation; whereas it is moſt certain that they are all implied in the True Notion or Idea of God, whoſe Exiſtence, you grant, may be known without ſuch a Revelation. I aſſert, That the *principal Motive* that any man can have to believe, that the Holy Scriptures were written by Divine Inſpiration, is, That the ſence of them is ſo agreeable to that which the *Only wiſe God* hath written in the Hearts of all Men.

The *Lord give you Underſtanding in all things.* So prayeth for you, and for all Men, as he deſires that all Sincere Chriſtians ſhould pray for him,

Your faithful Servant, in the love of the Truth,

Edmund Elys.

Tho' I grant, that the Truth of thoſe Seven Propoſitions may be known without external Revelation, yet I aſſert, That 'tis Ten thouſand times more eaſie to come to that Knowledge by the Revelation which Almighty God has given us

in the Holy Scriptures than without it: And therefore we ought to give continual Thanks to the God of Truth, for vouchsafing to us so great a Blessing. The Seventh Proposition is this: *That when we err from the Rules of our Duty, we ought to repent, and trust in God's Mercy for Pardon.* What it is to Repent no Man shall ever *practically* or *effectually understand*, unless he be taught of *GOD*: And 'tis Ten thousand times more likely that such a Man will be *taught of God*, who with an honest Heart reads or hears *the Holy Scriptures*, than he who is altogether ignorant of them, or who having read them will not believe that they were written by Divine Inspiration. To *Repent* is to cease to live unto our selves, and to live unto Him that dy'd for us, and arose again; of which *Repentance* we become *capable* only by the *Death of Christ*, whom the Holy Scriptures call *the Lamb slain from the foundation of the World.* The Apostle says expressly, 2 *Cor.* 5. 15. That *he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again.* In the Ninth Chapter of the *Epistle to the Hebrews* are these words: *If the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered up himself without spot to God, purge your conscience from dead works to serve the living God?* From this Concession of the *Deists*, That God is infinitely just and infinitely merciful, I infer, That His *Hatred* to Sin, and his *Love* to Sinners, are both Infinite. I suppose they will grant, that He is Infinite in Goodness, in Wisdom, in Power, and in all Perfection. From hence I infer, That in His Infinite Wisdom he hath contriv'd some way

by

by his Infinite Power to make a demonſtration to *Sinners* of his Infinite *Love*, *Benevolence*, or *Communicativeneſs of the True Good* even to them, ſo far as they are capable of it: But it implies a contradiction, that they ſhould be capable of, or in a power to receive the *True Good* or *Intellectual Satisfaction*, but only by *Repentance*, or turning of their *Will* or *Intellectual Appetite* to God, as to its *principal* or *ultimate Object*. It implies a contradiction to ſay, That Infinite Wiſdom could contrive a better way than this to bring *Sinners to Repentance*, *viz.* to demonſtrate to them, that tho' the *Hatred* which the great and good God has to every Sin is Infinite, nevertheleſs his *Love* to every Sinner capable of Repentance is alſo Infinite: And this demonſtration of the Infinite Juſtice, and Infinite Mercy and Goodneſs of God thoſe that *believe the Goſpel* clearly perceive in *the ſacrifice of the Death of Chriſt*. Whatſoever we find in the Holy Scriptures concerning the *Death of Chriſt*, *and the Benefits which we receive thereby*, is moſt perfectly agreeable to all thoſe notions of the Divine Juſtice and Mercy, which are ſuggeſted unto us by the *Innate Idea of God*; to the *contemplation* whereof I earneſtly exhort all thoſe Men who call themſelves *Deiſts*, beſeeching Almighty God, the Father of Mercies and God of all Conſolation, *to lift up the light of his countenance upon them*, *to give them the light of the knowledge of the Glory of God in the face of Jeſus Chriſt*. I declare to all the World, that I have not ſuch Indignation to theſe *Open Enemies*, as I have to ſuch *Traytors* to the Church of Chriſt, as the Author of that moſt execrable Pamphlet, entituled, *The Naked Goſpel*. I ſhall here impart to the candid Reader ſome of my Reflections on that Infamous Scribler, tho' it has been already ſufficiently confuted.

futed. I consider that Saying of the Wise Man, *Prov.*10. 19. *In the multitude of words there wanteth not sin.* And therefore I would rather chuse to be blamed by my best Friends for using so *few words* in any *Theological* Controversie, than be ever guilty of publishing of any one Assertion, especially concerning the Doctrin of the *holy*, *blessed*, and *glorious Trinity*, which I should not be able to *vindicate* against a more *subtile Sophister* than *Socinus* himself.

A strange Confidence it is in this *Anti-trinitarian*, to scoff at us for saying, That *the Doctrin of the Trinity is a Mystery:* Does not the holy Apostle say expresly, 1 *Tim.*3. 16. *Without controversie great is the mystery of godliness?* God was manifest in the Flesh, *&c.* Is not the Nature of God *incomprehensible* to any Finite Understanding? And shall any Man undertake to determine *how* GOD could be made *Man*; how the *Creator* could assume a *Created Nature?* But, that Christ is *GOD* and *Man*, is a Truth as certain and unquestionable as it is that these Texts of Scripture were written by *Divine Inspiration*, *John* 1. 1,2,3. *Col.* 1.16,17. *Acts* 20.28. I shall here recite some of the words of this *Anti-trinitarian*, whom surely we may most justly call *Anti-christian:*

P. 48. 'To this Objection of the *Romanists*, and 'to others of the *Unitarians*, we have found an 'Answer, That we must not infer from our own 'Nature to God's, for that ours is Finite, and Gods 'is Infinite. Three Persons among Us are three 'Men, because they agree in one common nature; 'but the Divine Nature is not a common one, but 'a singular; and therefore three Persons do not 'make three Gods. If you understand not this, 'you must not wonder, at least you must not gain-'say it, for it is a Mystery which Reason may not 'presume to fathom. Is

Is there any thing more reasonable than to conceive, that in God, the *One Infinite Essence*, there may be a certain *Trinity* which cannot in any wise appertain to any Three Persons of a *Finite Nature?* Can there ever be a more impious Absurdity than this, to deny the Truth of that which the Almighty and Incomprehensible GOD, *Father*, *Son*, and *Holy Ghost*, in whose Name we are baptised, has reveal'd unto us concerning Himself, because we cannot find any thing perfectly like it even amongst the best of his Creatures? To say, That we ought not to believe any thing but what our Reason can *fathom* or *comprehend*, is in effect to say, We ought not to believe there is a God, it being *Essential* to the *Deity* to be infinitely beyond the *comprehension* of our Reason.

P. 40. 'The great Question concerning the 'Godhead of Christ is impertinent to our Lord's 'Design. 2. Fruitless to the Contemplator's 'own purpose. 3. Dangerous.

P. 53. 'There is danger of Blasphemy in 'examining the silly Question concerning the 'Eternity of the Godhead of Christ.

Answ. Certainly it was most pertinent to our Lord's design, that we should worship the *Father*, *Son*, and *Holy Ghost*, as the *Only True God*; and this we cannot do, unless we believe Him to be *Eternal*. To question the Godhead of our Saviour, is not only fruitless and dangerous, but *diabolically* impious and pernicious. But nothing can more require the greatest ardency of our most zealous Endeavours, than to suppress the confidence of those Men, who pretend by their Reason to baffle the *Divine Wisdom*, and by the force

force of a little *Sophiſtry* to eclipſe the *Eternal Brightneſs of the Glory of the Father of Lights.* It is fruitleſs to the Contemplator's own purpoſe, to conſider, that He whom he believes to be his Saviour is a Perſon of Infinite Power and Majeſty? Will not the genuine force and efficacy of this conſideration produce in a true Believer the *Fruit of the Spirit*, viz. *Love*, *Joy*, *Peace*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Faith*, *Meekneſs*, *Temperance*? Moſt certainly he's in great danger of *Hell-fire* that calls this Truth into queſtion, that our *Lord Jeſus Chriſt* is the true and eternal God: But nothing can more conduce to our Safety and Everlaſting Conſolation, than a firm adherence to this Aſſertion, That our *Saviour* is Almighty, which he could not be, if he were not the True and Eternal God: For, as there is but *One Eternal*, ſo there is but *One Almighty*. I have ſeen divers *Excellent Books*, that have been written againſt this *wicked Pamphlet*, therefore I ſhall ſay no more of it, but only this; That I wiſh its being *burnt* may mind the Author of that Fire, *which ſhall never be quenched.*

Since the writing hereof, I have read a Pamphlet with this *fantaſtick Title*, *The Antapology of the Melancholy Stander-by.* In *Pag.* 41. I find ſuch a ſcandalous Objection againſt the Creed of St. *Athanaſius*, that I think it my Duty, with all poſſible ſpeed, to publiſh my Anſwer to it, and Reſentment of it, as coming from one who profeſſes himſelf to be a Son of the *Church of England*: He recites theſe words of the Creed: 'The Father is eternal, the Son eternal, and 'the Holy Ghoſt eternal, and yet they are not 'Three eternals, but One eternal: As alſo there

'are

'are not Three Incomprehensibles, nor Three 'Uncreated, but One Uncreated, and One In-'comprehensible. Suppose now, says this *Ano-'nymus*, a Man should thus argue hence; If 'there are Three, yet not Three Uncreated, but 'One Uncreated, then Two of the Three must be 'Created; for the Three must be either Crea-'ted or Uncreated; that is, eternally existent. I affirm, That if any Man should thus argue, the Answer would be ready, That the Epithets *Incomprehensible* and *Uncreated*, are attributed to the *Father*, *Son*, and *Holy Ghost*, as these Three are One, and have one Essence Uncreated, Infinite, or Incomprehensible. It does no more follow, That if there are Three, yet not Three Uncreated, but One Uncreated, and then Two of the Three must be Created; than that if there are Three, yet not Three Gods, but One God, then Two of the Three must not be God. Here the *Anonymus* plainly discovers the falseness of his Heart; whatever he pretends, he is a *Deserter of the Catholic Faith*. As for his most [illegible] Endeavours to make his Reader to *disgust* that most *wholsome Petition* in the *Litany*, which being rightly used, cures the Soul of all *Sin* and *Error*, *O holy, blessed, and glorious Trinity, Three Persons, and One God, have mercy upon us miserable Sinners*; I shall say no more at present but only this: That if this Writer receive any Temporal Benefit, as a Priest of the *Church of England*, he deserves the *Character* of a **Thief** and a **Robber**. And as I profess my self to be a True Son of the *Church of England*, and consequently of the Universal *Church of Christ*, I make my Appeal against

him to the *King of kings, and Lord of lords, who is ready to judge both the Quick and the Dead.*

ΈΡΧΟΥ ΚΥ'ΡΙΕ 'ΙΗΣΟΥ.

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cult Points made eaſie; with a way to Gauge all
Quantities under a Gallon; alſo a brief Deſcri-
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Licensed, *Nov.* 5th, 1693.

D. P.

LETTERS

ON

Several Subjects,

By the late Pious

Dr. *HENRY MORE.*

WITH

Several other Letters.

To which is added, by the Publisher,

Two LETTERS, one to the Reverend Dr. *SHERLOCK*, Dean of St. *Paul's*; and the other to the Reverend Mr. *BENTLEY.*

With other Discourses.

Publish'd by the Reverend Mr. *E. Ely's.*

LONDON:
Printed by *W. Onely*, for John Everingham, at the Star in *Ludgate-street*, near St. *Paul's*. 1694.

venire, Abdicet semetipsum, & attollat Crucem suam quotidie, & sequatur Me.

ἔρχοτ κτ ρίε ἰηϛοτ.

D. BLONDELLUS *in Apologia pro Sententia* Hieronymi *de Episcopis, & Presbyteris, p. 3. hæc verba habet.*

'Consuetudo illa, non ex quo primum inter 'Corinthios auditum fuit, *go sum Pauli, &c.* 'sed *paulatim invaluit.* Quod adversus eos dili'gentius notandum venit, quos *Hieronymianæ* 'phraseωs nudo cortici eo sine sufferere mordi'cus juvat, quo liberius à clarissimi scriptoris 'mente aberrare finantur.

Resp. Eundem esse Sensum, quem nos asseremus, *Hieronymianæ* phraseωs extra omnem controversiam ponitur per hæc ipsa *Hieronymi* verba in eadem Epistola ad *Evagrium*, in qua phrasis ista occurrit: 'Ut sciamus Traditiones Apostolicas 'sumptas de Vetere Testamento, quod Aaron, & 'Filii Ejus, atq; Levitæ in Templo fuerunt, hoc 'sibi Episcopi, & Presbyteri, & Diaconi vendi'cent in *Ecclesia.*

P. 4. 'Quoscunq; *Spiritus Sanctus Episcopos,* '*pascere Ecclesiam, attendere gregi, &c.* Ii veri 'nominis ac dicti κυρίως Episcopi censendi sunt; 'quid enim aliud præstare suum putent, quos nunc 'ἰδίως Episcopos vocamus?

'Ἰδίων dicti κυρίως Episcopi est, ut sit in potestate *Ordinandi* constitutus, quod ne quaquam Commune est illi *cum* aliis *Presbyteris.*

P. 8.

P. 8. 'Nihil *Hieronymi* ſeculo *fecit Epiſcopus* 'excepta ordinatione, quod non faceret Presby-'ter. Manifeſtum eſt Sanctum *Hieronymum* in hiſce verbis *Excepta Ordinatione*, non ſua tantum Tempora reſpexiſſe, ſed etiam *Apoſtolica:* namque aſſerit ſecundum *Traditiones Apoſtolicas* (ut conſtat ex verbis ſupra recitatis) in Eccleſia Epiſcopum tam certò fuiſſe Presbytero Superiorem, quàm in Templo *Aaronem Filiis* ſuis, & *Levitis.*

P. 57. 'Licet Eccleſiaſtico jure *non omnis Preſby-'ter Epiſcopus ſit, Epiſcopi, & Preſbyteri una ordinatio* 'eſt, adeóq; idem ἀξίωμα; ſive enim per *ordina-'tionem* conſecrationis ritum, & χειροτονίαν, ſive 'munus ipſum, ad quod χειροτονία deſtinatur con-'ſecratus, intelligere placeat, perinde eſt; ſiqui-'dem quorum eadem eſt generatio, ſeu actus, quo 'forma introducitur, eorum eadem eſt *forma* 'quæ *dat eſſe rei* quorum eadem eſt functio, eorum 'eadem eſt poteſtas ἐνεργητικὴ à forma manans.

Reſp. Quanquam iſto reſpectu *Epiſcopi & Preſ-byteri eadem Ordinatio eſt*, quod in Ordinatione Epiſcopi includatur Presbyteri Ordinatio, adeo ut in eum, qui in *Ordine Epiſcopali eſt* conſtitutus, collata ſit Poteſtas ea omnia faciendi quæ Presby-ter faciat; hoc tamen reſpectu Diverſa eſt eorum Ordinatio, quod per Ordinationem Presbyteri non ſit in ipſum collata Poteſtas alios Ordinandi, quæ ſoli reſervatur Epiſcopo, ſemper excipienda ab ea Poteſtate, quæcunq; Presbytero tribuitur. Proculdubio quorum eadem eſt Functio, eorum eadem eſt Poteſtas; ſed pernegamus eandem eſſe ex omni parte Epiſcopi, & Presbyteri Functionem.

P. 66. 'Interiacens Ætate Sua inter Sacer-'dotes ἀπόστολος Chryſoſtomus ob oculos habe-'bat.

Resp. S. *Chrysostomus* hanc reddidi rationem cur *Paulus Apostolus* in Epistola ad Timotheum nullam faceret mentionem simplicium *Presbyterorum*, sed immediatè Transiret ab *Episcopis* ad *Diaconos* nempe quia non alio dignitatis Discrimine Episcopi Distabant à *Presbyteris*, nisi Sola *Ordinandi* Potestate. Νοὸς δ' ἀπόλωλε καὶ Αἰδὼς istiusmodi *Sophista* qui Audet asserere S. *Chrysostomum* hoc in loco suam tantum, non *Apostolorum* ætatem respexisse. Ejusdem farinæ sunt ea omnia, quæ Ostentator iste Multifariæ, & Immensæ Lectionis ad Lassandum potius quam *Satiandum* lectoris studium exprompsit. Scilicet is speciem ingentis literaturæ non falsam præfert, in opinionem falsam inducat quàm plurimos eorum, qui solent in famam Scriptoris potius quam in ipsam Rem Scriptam inquirere; præsertim si *Valde Velint*, id Verum haberi, cui speciem *Veritatis* affingunt celeberrimi Scriptores. Cum igitur in nullo versemur dubio, quin plurimos eorum qui ausi sint asserere Presbyteros Potestatem habere Presbyteros *Ordinandi* in errorem istum potius induxerint Perversæ *Voluntatis* indomitæ Vires, quam aliqua imbecillitas *Intellectus*, non tam opus est Verbis, ut cum iis apud Homines Disputemus, quam perpetua, ac ferventissima apud Deum Oratione, ut istiusmodi hominum pectoribus suavitatem illam *Non-Ennarrabilem* infundat, quæ non est aliunde percipienda, nisi è Gustatis Fructibus Christianæ Humilitatis, atq; obedientiæ propter Christum istis Hominibus præstandæ, quibus ille aliquam in Nos Regendos Potestatem Dedit.

PATER NOSTER, QUI ES IN COELIS,
VENIAT REGNUM TUUM.

A Letter to Monſ. De la Croſe; *together with ſome Reflections on the Letter to* Charles Blount *Eſq; concerning Natural Religion, as oppos'd to Divine Revelation: And alſo on that Infamous Book, entituled,* The Naked Goſpel.

Τὸ Ἀληθὲς ἐν βαχεῖ κεῖται

SIR,

I AM heartily ſorry that you have given ſo great Scandal not only to the *Socinians*, by aſſerting that moſt deteſtable Conceit of the *Three Infinite Spirits*, but alſo to the *Deiſts*, by denying, that Six of their Seven Propoſitions may be known without external Revelation; whereas it is moſt certain that they are all implied in the True Notion or Idea of God, whoſe Exiſtence, you grant, may be known without ſuch a Revelation. I aſſert, That the *principal Motive* that any man can have to believe, that the Holy Scriptures were written by Divine Inſpiration, is, That the ſence of them is ſo agreeable to that which the *Only wiſe God* hath written in the Hearts of all Men.

The *Lord give you Underſtanding in all things.* So prayeth for you, and for all Men, as he deſires that all Sincere Chriſtians ſhould pray for him,

Your faithful Servant, in the love of the Truth,

Edmund Elys.

Tho' I grant, that the Truth of thoſe Seven Propoſitions may be known without external Revelation, yet I aſſert, That 'tis Ten thouſand times more eaſie to come to that Knowledge by the Revelation which Almighty God has given us

in the Holy Scriptures than without it: And therefore we ought to give continual Thanks to the God of Truth, for vouchsafing to us so great a Blessing. The Seventh Proposition is this: *That when we err from the Rules of our Duty, we ought to repent, and trust in God's Mercy for Pardon.* What it is to Repent no Man shall ever *practically* or *effectually understand*, unless he be taught of *GOD*: And 'tis Ten thousand times more likely that such a Man will be *taught of God*, who with an honest Heart reads or hears *the Holy Scriptures*, than he who is altogether ignorant of them, or who having read them will not believe that they were written by Divine Inspiration. To *Repent* is to cease to live unto our selves, and to live unto Him that dy'd for us, and arose again; of which *Repentance* we become *capable* only by the *Death of Christ*, whom the Holy Scriptures call *the Lamb slain from the foundation of the World.* The Apostle says expressly, 2 *Cor.* 5. 15. That *he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again.* In the Ninth Chapter of the *Epistle to the Hebrews* are these words: *If the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered up himself without spot to God, purge your conscience from dead works to serve the living God?* From this Concession of the *Deists*, That God is infinitely just and infinitely merciful, I infer, That His *Hatred* to Sin, and his *Love* to Sinners, are both Infinite. I suppose they will grant, that He is Infinite in Goodness, in Wisdom, in Power, and in all Perfection. From hence I infer, That in His Infinite Wisdom he hath contriv'd some way

by

by his Infinite Power to make a demonstration to *Sinners* of his Infinite *Love*, *Benevolence*, or *Communicativeness of the True Good* even to them, so far as they are capable of it: But it implies a contradiction, that they should be capable of, or in a power to receive the *True Good* or *Intellectual Satisfaction*, but only by *Repentance*, or turning of their *Will* or *Intellectual Appetite* to God, as to its *principal* or *ultimate Object*. It implies a contradiction to say, That Infinite Wisdom could contrive a better way than this to bring *Sinners to Repentance*, *viz.* to demonstrate to them, that tho' the *Hatred* which the great and good God has to every Sin is Infinite, nevertheless his *Love* to every Sinner capable of Repentance is also Infinite: And this demonstration of the Infinite Justice, and Infinite Mercy and Goodness of God those that *believe the Gospel* clearly perceive in *the sacrifice of the Death of Christ*. Whatsoever we find in the Holy Scriptures concerning the *Death of Christ*, *and the Benefits which we receive thereby*, is most perfectly agreeable to all those notions of the Divine Justice and Mercy, which are suggested unto us by the *Innate Idea of God*; to the *contemplation* whereof I earnestly exhort all those Men who call themselves *Deists*, beseeching Almighty God, the Father of Mercies and God of all Consolation, *to lift up the light of his countenance upon them, to give them the light of the knowledge of the Glory of God in the face of Jesus Christ*. I declare to all the World, that I have not such Indignation to these *Open Enemies*, as I have to such *Traytors* to the Church of Christ, as the Author of that most execrable Pamphlet, entituled, *The Naked Gospel*. I shall here impart to the candid Reader some of my Reflections on that Infamous Scribler, tho' it has been already sufficiently confuted.

futed. I conſider that Saying of the Wiſe Man, *Prov.* 10. 19. *In the multitude of words there wanteth not ſin.* And therefore I would rather chuſe to be blamed by my beſt Friends for uſing ſo *few words* in any *Theological* Controverſie, than be ever guilty of publiſhing of any one Aſſertion, eſpecially concerning the Doctrin of the *holy, bleſſed,* and *glorious Trinity,* which I ſhould not be able to *vindicate* againſt a more *ſubtile Sophiſter* than *Socinus* himſelf.

A ſtrange Confidence it is in this *Anti-trinitarian,* to ſcoff at us for ſaying, That *the Doctrin of the Trinity is a Myſtery:* Does not the holy Apoſtle ſay expreſly, 1 *Tim.* 3. 16. *Without controverſie great is the myſtery of godlineſs?* God was manifeſt in the Fleſh, *&c.* Is not the Nature of God *incomprehenſible* to any Finite Underſtanding? And ſhall any Man undertake to determine *how* GOD could be made *Man*; how the *Creator* could aſſume a *Created Nature?* But, that Chriſt is *GOD* and *Man,* is a Truth as certain and unqueſtionable as it is that theſe Texts of Scripture were written by *Divine Inſpiration, John* 1. 1, 2, 3. *Col.* 1. 16, 17. *Acts* 20. 28. I ſhall here recite ſome of the words of this *Anti-trinitarian,* whom ſurely we may moſt juſtly call *Anti-chriſtian:*

P. 48. 'To this Objection of the *Romaniſts,* and 'to others of the *Unitarians,* we have found an 'Anſwer, That we muſt not infer from our own 'Nature to God's, for that ours is Finite, and Gods 'is Infinite. Three Perſons among Us are three 'Men, becauſe they agree in one common nature; 'but the Divine Nature is not a common one, but 'a ſingular; and therefore three Perſons do not 'make three Gods. If you underſtand not this, 'you muſt not wonder, at leaſt you muſt not gain-'ſay it, for it is a Myſtery which Reaſon may not 'preſume to fathom. Is

Is there any thing more reasonable than to conceive, that in God, the *One Infinite Essence*, there may be a certain *Trinity* which cannot in any wise appertain to any Three Persons of a *Finite Nature?* Can there ever be a more impious Absurdity than this, to deny the Truth of that which the Almighty and Incomprehensible GOD, *Father*, *Son*, and *Holy Ghost*, in whose Name we are baptised, has reveal'd unto us concerning Himself, because we cannot find any thing perfectly like it even amongst the best of his Creatures? To say, That we ought not to believe any thing but what our Reason can *fathom* or *comprehend*, is in effect to say, We ought not to believe there is a God, it being *Essential* to the *Deity* to be infinitely beyond the *comprehension* of our Reason.

P. 40. 'The great Question concerning the 'Godhead of Christ is impertinent to our Lord's 'Design. 2. Fruitless to the Contemplator's 'own purpose. 3. Dangerous.

P. 53. 'There is danger of Blasphemy in 'examining the silly Question concerning the 'Eternity of the Godhead of Christ.

Answ. Certainly it was most pertinent to our Lord's design, that we should worship the *Father*, *Son*, and *Holy Ghost*, as the *Only True God*; and this we cannot do, unless we believe Him to be *Eternal*. To question the Godhead of our Saviour, is not only fruitless and dangerous, but *diabolically* impious and pernicious. But nothing can more require the greatest ardency of our most zealous Endeavours, than to suppress the confidence of those Men, who pretend by their Reason to baffle the *Divine Wisdom*, and by the force

force of a little *Sophistry* to eclipse the *Eternal Brightness of the Glory of the Father of Lights.* It is fruitless to the Contemplator's own purpose, to consider, that He whom he believes to be his Saviour is a Person of Infinite Power and Majesty? Will not the genuine force and efficacy of this consideration produce in a true Believer the *Fruit of the Spirit*, viz. *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance?* Most certainly he's in great danger of *Hell-fire* that calls this Truth into question, that our *Lord Jesus Christ* is the true and eternal God: But nothing can more conduce to our Safety and Everlasting Consolation, than a firm adherence to this Assertion, That our *Saviour* is Almighty, which he could not be, if he were not the True and Eternal God; For, as there is but *One Eternal*, so there is but *One Almighty*. I have seen divers *Excellent Books*, that have been written against this *wicked Pamphlet*, therefore I shall say no more of it, but only this; That I wish its being *burnt* may mind the Author of that Fire *which shall never be quenched.*

Since the writing hereof, I have read a Pamphlet with this *fantastick Title, The Antapology of the Melancholy Stander-by.* In *Pag.* 41. I find such a scandalous Objection against the Creed of St. *Athanasius*, that I think it my Duty, with all possible speed, to publish my Answer to it, and Resentment of it, as coming from one who professes himself to be a Son of the *Church of England:* He recites these words of the Creed: 'The Father is eternal, the Son eternal, and 'the Holy Ghost eternal, and yet they are not 'Three eternals, but One eternal: As also there

'are

'are not Three Incomprehenſibles, nor Three 'Uncreated, but One Uncreated, and One In- 'comprehenſible. Suppoſe now, ſays this *Apo- 'nymus*, a Man ſhould thus argue hence; If 'there are Three, yet not Three Uncreated, but 'One Uncreated, then Two of the Three muſt be 'Created; for the Three muſt be either Crea- 'ted or Uncreated; that is, eternally exiſtent. I affirm, That if any Man ſhould thus argue, the Anſwer would be ready, That the Epithets *Incomprehenſible* and *Uncreated*, are attributed to the *Father*, *Son*, and *Holy Ghoſt*, as theſe Three are One, and have one Eſſence Uncreated, Infinite, or Incomprehenſible. It does no more follow, That if there are Three, yet not Three Uncreated, but One Uncreated, and then Two of the Three muſt be Created; than that if there are Three, yet not Three Gods, but One God, then Two of the Three muſt not be God. Here the *Anonymus* plainly diſcovers the falſeneſs of his Heart; whatever he pretends, he is a *Deſerter of the Catholic Faith*. As for his moſt Impious Endeavours to make his Reader to *diſguſt* that moſt *wholſome Petition* in the *Litany*, which being rightly uſed, cures the Soul of all *Sin* and *Error*, *O holy, bleſſed, and glorious Trinity, Three Perſons, and One God, have mercy upon us miſerable Sinners*; I ſhall ſay no more at preſent but only this: That if this Writer receive any Temporal Benefit, as a Prieſt of the *Church of England*, he deſerves the *Character* of a **Thief** and a **Robber**. And as I profeſs my ſelf to be a True Son of the *Church of England*, and conſequently of the Univerſal *Church of Chriſt*, I make my Appeal againſt

him to the *King of kings, and Lord of lords, who is ready to judge both the Quick and the Dead.*

ΈΡΧΟΥ ΚΥ'ΡΙΕ - 'ΙΗΣΟΥ.

BOOKS

BOOKS Printed for John Everingham *at the* Star *in* Ludgate-ſtreet.

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